Woman's MONTHLY

DECEMBER, 1940

CHRISTMAS NUMBER

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The Friends of Israel, Refugee Relief Committee, Inc.

Christmas for Hebrew Christians?

We are living in the darkest hours of the world's history. Stark savagery and horror walk naked over the earth. Never have there been so many "refugees," and never has the word "refugee" had such a tragic connotation as now. It is more than mere want and deprivation. It is more than physical suffering. It has come to be stark terror, mental anguish, frenzied despair. People of many lands and races are victims, but in every land, and in every age the perpetual victim and refugee is the *Jew*. One long tragedy of tears and blood and anguish and scorn has been their lot.

CHRISTMAS FOR ENGLAND, SCOTLAND, PALESTINE

Americans have learned to admire the spirit of Britain. It is the spirit of indomitable resolve, of cheerful sacrifice, of heroic courage. Blow after blow has fallen, but each blow has only had the effect of hardening the temper of the nation, as steel is hardened in the flame. (Homes, factories and office buildings in England and Scotland have been destroyed by German bombs. There are many homes which have been darkened by the wing of death. But no mourning is worn for the heroic dead.) A Church of England clergyman writes, "We are troubled on every side, yet not distressed, perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed."

PLEASE PRAY!

Owing to the destruction of so many firms and offices in England and Scotland co-operation with Jewish Missionary Societies has been withheld, but the refugees must be cared for. Women and Children must be fed, housed and clothed.

FROM SCOTLAND COMES THIS MESSAGE

It is a relief to know that we have your interest in this matter of the Hebrew Christian refugees. We are responsible for some two hundred children in addition to men and women, and the subscriptions from the Churches here have fallen off.

FOR PALESTINE

The British Jew's Society writes, "The English Government does not allow transferance of funds to Palestine when there is so much need for the money at home. The extension of the war to the Mediterranean leads us to wonder how far Palestine may be affected by it. We do not know what is to take place, but we know that whatever the future may hold for them our staff at the Mt. Carmel Bible School, Haifa, will do their utmost to assist the people among whom they labour. Famine will be far more extensive this winter than ever before.

BEING SORRY IS NOT ENOUGH

While penning these lines an air-mail letter from Budapest was handed to us. It is from a Hebrew Christian mother whose only child is in our care. She writes—"The only pleasure nowdays are letters from you and the child, and I want to thank you so much for photos of my child with which we were delighted so much. I have so much to say but of what use? I eat from the tins on the street, now many people go to the same tins. I find nothing there. I leave my child to you. And I ask you not to mention this to Ana, let her be happy. Goodbye, be kindly greeted from full heart." We cabled this mother not to commit suicide and sent an air-mail letter to the Scottish Jewish Mission in Budapest.

VICTIMS OF NAZISM

If we ceased our labours for one month, Hebrew Christians would starve to death. These victims fled and left behind all their earthly possessions, glad to escape with only their lives, victims of ruthless persecution.

As we are almost to celebrate Christmas—and think of Him who was God's gift to the world, let us not forget that He was born of a Jewish Virgin and was no doubt Jewish in appearance and not Italian or Spanish as our famous Artists would have us believe. Let us remember the words of Paul when he said, "Their debtors we are."

Address all communications to our treasurer:

Allan Sutherland, 710M Witherspoon Bldg., Philadelphia, Pa.

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HOMELESS HELPLESS HOPELESS

Hundreds of thousands of despairing Jews have fled to Argentina, until now there are nearly a million Sons of Israel in South America.

WE FOLLOW THEM WITH THE GOSPEL MESSAGE

- Thither the Hebrew Christian Alliance of America has accompanied them with the message of their Messiah-Saviour.

THOUSANDS LOST UNLESS THEY ARE SAVED

- Almost a million souls would be without a Christian testimony if for the lack of prayer we were compelled to withdraw our missionaries.

PRAY FOR OUR RETURNING MISSIONARIES

- Rev. Arthur E. Glass, Mrs. Glass and their two charming little girls now home on furlough are ready to sail again for the Argentine. Won't you pray for their safe return to South America?

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth," Isaiah 52:7.

IF YOU HAVE A MOMENT OF LEISURE SPEND IT IN PRAYER

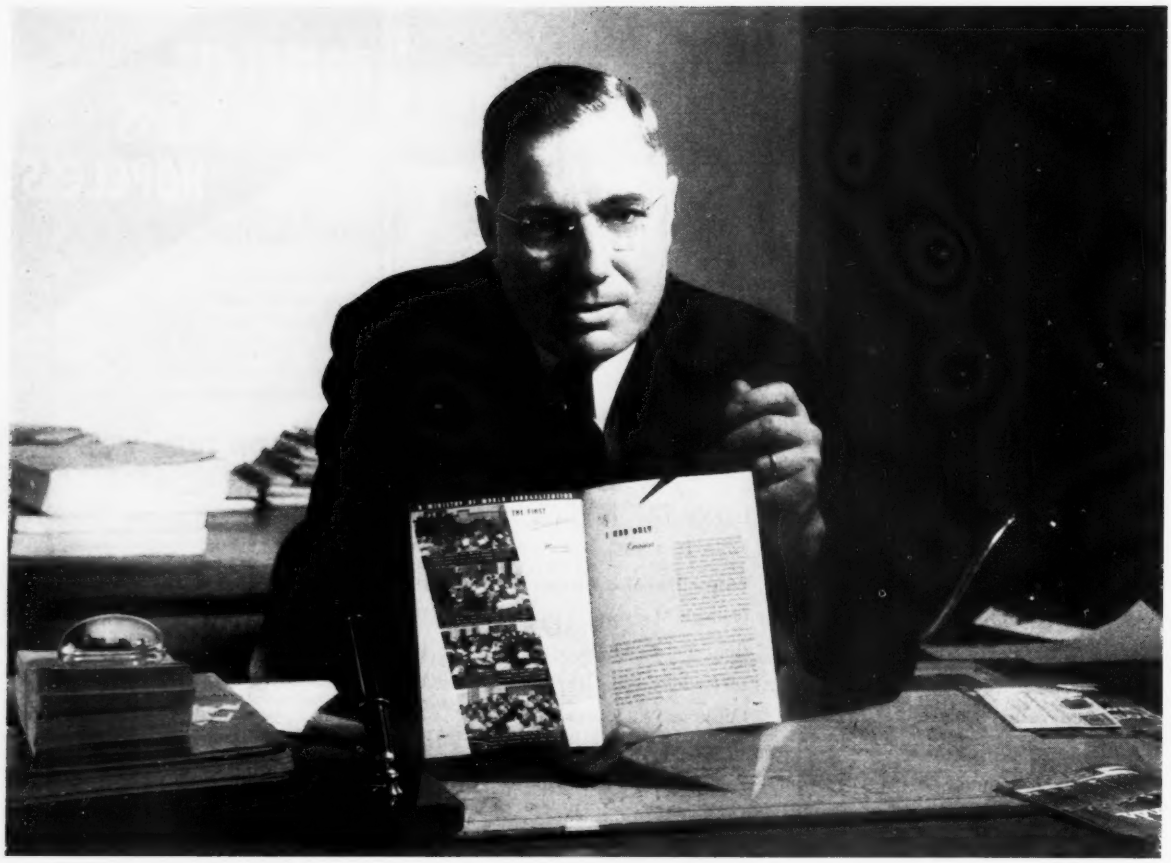
Write for leaflet "Facts from the Argentine"

THE HEBREW CHRISTIAN ALLIANCE OF AMERICA

3508 Ogden Ave., Chicago, Ill.
Dept. 12M

Dr. Max I. Reich, President
Rev. Joseph R. Lewek, Treasurer

We take this opportunity to wish all our friends a blessed Christmas and the joy of Christian fellowship all through the coming year.



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MOODY MONTHLY

DECEMBER, 1940

Editorial Notes

When God Came in the Flesh

One of the greatest of all mysteries is that of the incarnation. No doubt its deepest meaning is concealed, not because God wishes to withhold, but because of the limitations which are ours. Communication means little apart from the ability to receive. What possible approach could God have in te'ling man of the coming of His Son in the likeness of sinful flesh? Through what avenue could such truth be conveyed to earthbound man?

Even the religious have difficulty with such an idea. Fairbairn has well said:

> "The Jew cannot conceive how his God could become carnate in any man; the Hindu cannot conceive how any one man should be the sole and exclusive incarnation of God. He thinks of Deity as incarnate in every man and in all forms of life; in so thinking he makes incarnation in the Christian sense impossible, for by deifying everything he undeifies all."

There are only two possible elements in the apprehension of this truth. The first is revelation. The second is faith. The first is God's part. The second is ours. We would never have known of the incarnation apart from God's grace in revealing it. But simple faith enables us to know the truth thus revealed.

Mystery of mysteries and grace of all grace, "God was in Christ, reconciling the world unto himself" (II Cor. 5:19).

And After Election

These lines are written a few hours before the people of the United States begin to cast their votes. Not a word will be changed after the results are known. So you see there is nothing partisan in this plea.

Let's have a united nation. The differences which have been merely political should now be forgotten. The differences which are rooted in principle should still be held, though held in tolerance and kindness.

America has many enemies to meet in this critical hour. Some of them are beyond the ocean. Some are within our borders. Some are openly antagonistic to our philosophy of life. Some pretend to agreement while they subtly and secretly are working to destroy everything that makes America what it is.

Our problems are still rooted in sin, and the remedy is what it always has been—a revival based on a return to the Bible and to what God has therein revealed. Only God can do for America what needs to be done in this hour of crisis. But God can do it and He will, if we in humiliation and confession cast curselves upon Him.

The Illuminating Word

In the darkness of the present there is joy in the knowledge that God's light is still shining—the lamp and light of the Scriptures.

This lamp illumines the dark recesses of our own hearts and keeps us from being in the great company of those who are "deceiving and being deceived." How many of the leaders of men are self-deceived, mere blind leaders of the blind!

It reveals the path ahead. And how important this is in a day when some boast in their liberty when they only mean they are lost. "I don't know where I'm going, but I'm on my way," was a popular song when some of us were young. It is still the design for living for multitudes. As long as they go comfortably, they care not where. But the Bible Christian knows where and when and how. The path is plain and clear, for it is worked out by the Word of God.

This divine lamp interprets the actions and motives of men. The world needs a twofold deliverance. It needs not only to be delivered from the scheming of bad men, but from the blind leadership of good men. Always remember that good men, left to their own devices, are almost as dangerous as bad men.

Surely there is not a greater need in this hour of distress than the reading and scattering of God's Word. Light is in its pages—yes, and life, too.

The Light of Prophecy

In thinking of the Bible as light, we are always bound to consider that prophecy is presented as that which points ahead—clearly and unmistakably. It was the rejection of prophecy which caused "His own" to reject Christ when He came to be earth's Redeemer. And the apostle Peter, who was an observer of it all, writes us by way of warning, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (II Pet. 1:19).

To say you believe in prophecy means more than mere confidence that God foreknew. It means that He predetermines. That is to say, God is moral governor of the world. The time and extent of human rebellion is determined by His permissive will. Beyond the tumult of tongues there are events which He has ordered. If there are other events which are merely according to His sufferance, at least He has had them in His plans and He has included them in the prophetic outline.

Major Angas, an economist, in his booklet, *The Coming American Invasion*, says of prophecy:

> "There is an ever-growing group of Bible students (and yet if you go into a shop and ask for a Bible, some of the girls will giggle in rather a superior way, indicating that they are not subject to superstitions) who believe that there are various dispensations, or periods of biblical time. They believe that the Jews were the first chosen race; that they were given the chance to behave themselves decently under the law of Moses; that they failed to do so; that they suffered numerous scourges; that they were sent back to Jerusalem and given one more chance . . . the Christus. . . .
>
> "It is, however, prophesied that a period will first occur during which the Bible will be ridiculed. And when referred to, it will be rather giggled at (mocked). And that period seems to be today. It is 'sissy' to be good, effeminate to be religious, and 'soft' to talk about Christ. Most parents are afraid to do so to their children. The Bible has been virtually banned from most schools."

It is intensely interesting that this gentleman, who studies events that he might forecast for the aid of business men, should give this indication of prophetic interest. However, there is a principle which should be recognized as foundational in the study of prophecy. "If any man willeth to do his will, he shall know" (John 7:17, R.V.). "The secret of the Lord is with them that fear him" (Ps. 25:14).

Yes, prophecy is a light. But there is a big question whether the worldly or the carnal can see in it what God wants them to see. Perhaps this is a further enunciation of the same principle, "If therefore thine eye be single, thy whole body shall be full of light" (Matt. 6:22).

Evidence

There is plenty of evidence for the statement that the Bible is a searchlight revealing the path down which civilization takes its course. Compare the foolish statements of some statesmen and world travelers as they have tried to predict the immediate future of nations with the long future as foretold in God's Word, and see the value of prophecy.

In 1939, a famous American commentator and forecaster upon his return from

abroad said:

"Russia is the controlling factor in the world today. Stalin is the greatest statesman. The whole world is hungry for peace with the possible exception of Russia. If the war becomes world-wide, Germany and Japan are likely to be lined up with England and France against her. Its duration will be determined not by navy, army, or air force, but by revolutions at home."

How silly such a statement looks today —just a year later.

But here is a paragraph from a man who died in 1886. The opinions expressed here are based on the study of Bible prophecy. Bishop Trench of Dublin wrote:

"While it is hard for us to say what may be the exact forms of those future evils, while we cannot discern accurately beforehand the lineaments and proportions of these latest monstrous shapes which shall ascend from the pit—as neither would this foreknowledge profit us much—yet ye have the hints in God's prophetic word. The course of the mystery of iniquity as it is already working, seems alike to point to this, that as there has been an aping of the monarchy of the Father in the absolute despotisms of the world, an aping of the economy of the Son, as though He already sat visibly on His throne, in its spiritual despotism, and eminently in that of Rome (as seen in a State Church), so there remains yet for the world, as the crowning delusion, a lying imitation of the kingdom and dispensation of the Spirit—such as in the lawless communist sects of the Middle Ages, in the familists of a later day, in the Saint-Simonians of our own, have attempted to come to the birth, though in each case the world was not ripe for it yet, and the thing was withdrawn for a time. Yet doubtless only for a time; to reappear in a fitter hour—full of false freedom, full of the promise of bringing all things into one; making war on the family, as something which separates between man and man, breaking down and obliterating all distinctions between nation and nation, between the man and the woman, between the flesh and the spirit, between the Church and the world, between good and evil."

Every word of this quotation from Archbishop Trench has significance, and it would be profitable had we time to point out the hidden values. You notice he mentioned the appearance of different communist sects, from the Middle Ages up. They would come upon the scene and then disappear. As he says, communism "attempted to come to the birth," and now I exactly quote him again, "though in each case the world was not ripe for it yet, and the thing was withdrawn for a time. Yet doubtless only for a time; to reappear in a fitter hour."

How amazing that he could see this destructive spirit, which has evidently come to full birth, perhaps to full growth in our day!

Then, did you notice what he said of the promises of this communistic fellowship which was to be born? I repeat his word, "Full of false freedom, full of the promise of bringing all things into one; making war on the family, as something which separates between man and man, breaking down and obliterating all distinctions between nation and nation, between the man and the woman, between the flesh and the spirit, between the Church and the world, between good and evil."

No modern characterization of communism has improved on this description, written a hundred years ago. Where did he get this information? From the Bible!

The Passing of Dr. White

In the passing of Dr. William P. White, who died at his home in Los Angeles, Calif., Nov. 3, evangelical Christianity on the Pacific Coast has lost a familiar figure. For nearly two generations he has impressed himself on their thinking in terms of robust faith.

Dr. White was a pastor, preacher, author, and Bible teacher. He was educated at Monmouth College, and at Xenia Theological Seminary in the days of the late Dr. William G. Moorehead. The former institution conferred on him the degree of Doctor of Divinity. For thirty years he was a minister of the United Presbyterian Church, serving his denomination in three pastorates, but practically all Protestant denominations shared his fellowship and profited by his Bible teaching. This ministry took him into nearly three hundred cities and towns.

There was something faintly whimsical about him, for he was Irish, and his mother-wit allowed him to speak plainly without giving offense. For many years he was counsellor of the Oregon Christian Endeavor state committee, and he spoke from three to six times at each of their eight county conventions. He also addressed the state convention of the California Christian Endeavor, and his name appeared on the evening program of two World's Fundamental Conventions.

But his gifts unto edification were finally given a wider scope than his pastorate at Albany, Ore., afforded; the Institute through its Extension Department made his ministry available to the nation. This gave him the opportunity of bringing the gifts of his rich personality to the smaller centers of population. Throughout his later life, except for a brief period when he was president of the Bible Institute of Los Angeles, he served the Moody Bible Institute, which he always regarded with the affection of a lover.

And now he has gone to "the land of the leal," to share the company of those who have gone on before. We shall miss his genial spirit, but his memory will spur us on to like faithful stewardship.

Soul-winning

There is one phase of activity at Moody Bible Institute that should have the interest of every Christian and that is its practical Christian work. It was D. L. Moody's idea at the beginning that there should be daily expression of class instruction. The student was to be trained as well as taught. The Institute has continued this program of student activity through all the years.

The importance of it is found not only in the practical experience given the students—an experience which explains the remarkable adaptability of many Institute graduates—but also in the joy and privilege they have of winning souls as part of their daily interest.

During the past year, for instance, the students of Day and Evening Schools led more than 13,000 to the place of saying, "I will take Christ as my Saviour." We would not dare claim that all of these are genuine conversions, but all have had their attention personally directed to eternal verities and the lives of many have been transformed. How thrilling to think of nearly 2,500 earnest Christian youth actually and actively at work in this fashion right in Chicago, and all of it practical experience in preparing them for future service.

It is into this kind of work we wish to root your interest. As the Institute stands by these young people and gives them free training, we want you to stand by the Institute and make the continuation of this free training possible.

The Future

If our Lord tarries, the year ahead will be important and challenging. We want our readers to look ahead with us. Our staff is prayerfully determined to help you understand the days through which we are called to live. We want you and your friends to receive and read the MONTHLY through the coming months. Many articles of high value have been set aside for the issues just ahead.

May we remind you again of the value of the MOODY MONTHLY as a Christmas gift. Most gifts are received once and for all, but here is a gift which repeats itself every month in the year—twelve presents instead of one. Think of that!

Early in the new year occurs (D.V.) the annual Founder's Week Conference conducted by and at the Moody Bible Institute. We sincerely believe the coming program to be the best of all, and we hope *you* will be here to enjoy it.

Our Book Department

Last year the editorial staff of the MOODY MONTHLY reviewed more books than at any other time in its history, and this year it has done equally as well. A great many of these reviews are appearing this month, and our readers do not want to overlook this important contribution to the Christmas number.

Remember the Missionaries

These are days of stress and trial for missionaries. Many of them are in war-torn countries. The encouraging and inspiring messages of the MONTHLY are more needed than ever. A special fund makes possible sending the MONTHLY free to a long list of these sacrificial servants of Christ. The fund is low and many missionary subscriptions are due for renewal this month. In ordering Christmas gift subscriptions for your friends, give prayerful consideration to these warriors on the front line.

The Night Before Christmas

Galloway

Christmas tree in Sunken Plaza, Radio City, New York City

Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldest not, but a body thou hast prepared me. In burnt offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. —Hebrews 10: 5-7.

AS THE nursery rhyme points out, the night before Christmas is a time of great anticipation for children, but there is something far deeper to that title for us. Children find Christmas Eve a time of expectancy, mystery, and excitement. Christmas Eve for adults is a time of family reunions, the strengthening of the bonds of love, refreshing acts of kindliness which have been motivated by the Christmas message. For Christians it is a time of sweet peace, of the truths of redemption applied to the home in the sanctifying of family relationships, the exaltation of motherhood and the ennobling of childhood. Christmas Eve is a time when heaven bends near to earth and invades normal relationships with a spirit of holiness.

The reason for the Christmas spirit and action is Christian truth. For every one of us, Christmas is either one of symbolism or one of reality. Yours is either a sham Christmas or one of wonderful reality; not for one day alone, but it may last forever in your heart. What then is this meaning of Christmas which we ought to emphasize? We believe we can bring it forth by meditating on the events of the night before Christmas.

We call your attention, first, to the night before Christmas in heaven; second, to the night before Christmas on earth; and third, to the night before Christmas in your heart.

What a night Christmas Eve was in the spiritual heavens! Gabriel had undoubtedly made his report of all the preliminary events on earth which were committed to his care. He had told the assembled angels of the vision in which he had appeared to Zacharias, and then of the subsequent events leading up to the birth of John. He reported concerning the annunciation made to Mary, and her obedient and worshipful response to the announced will of God. He told of the accomplished work of the Holy Spirit in the creating of a body to be inhabited by the second Person of the Trinity while on earth, and now treasured under the heart of Mary. He told of Mary's visit to Elisabeth, and of their mutual joy. He reported that he had reassured Joseph in a dream, so that protection would be given to the infant. In fact, he even reported that the journey to Bethlehem had been accomplished, and that the quarters assigned to the holy family were to be in the old grotto manger on the side of the hill overlooking the fields of the shepherds.

IF THE ANGELIC HOST encamped around Gideon as a wall of protection for Elisha against the armies of the Syrians who were a threat to his life, how much more were the unseen angels ready to take their places with the holy pair of travelers along the roadside, on the hillsides, on the roof tops of Bethlehem, and

★ *By* REV. HAROLD JOHN OCKENGA, Ph.D., Litt.D., D.D. ★

in the holy manger, as witnesses of the incarnation, and as bulwarks of protection for the Christ Child.

Now the great congregation around the throne was waiting for the moment, called "the fullness of time," to strike, when the second Person of the Trinity should come forth, born under the law, born of a woman. Intermittently they must have interrupted the reports of Gabriel with songs unto their Lord as well as ours, singing of His praise, His worthiness, and His glory, and adoring God for His plan of redemption.

The scene in heaven would have been like any other scene of great heraldry, except that the Son of God was laying aside His glory and power, and the attributes of His person, in order to become a man. Paul says "he emptied himself." This self-emptying of the Son of God, as He came into the world, is called the doctrine of the *kenosis*. Of how much or how little Christ emptied Himself we cannot say, but we believe that the process was complete enough so that He was compelled to learn as a child must learn, that He was tempted as a man is tempted, that He depended upon prayer for succor as a believer does, and that He was a full representative of man in every way. He "made himself of no reputation [emptied himself], and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7,8).

Dr. Ockenga is the successor to Dr. A. Z. Conrad, at the historic Park Street Church, Boston, Mass., which is called "Brimstone Corner," across from Boston Commons.

One might ask how we know on scriptural authority that the angels were in readiness to be at that scene. The writer of the book of Hebrews says, "When he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him" (Heb. 1:6). This was a divine command, and the angels were quick to obey. Earth was oblivious to the great event which took place in Bethlehem, but the innumerable hosts of heaven were waiting to worship, praise, and glorify the newborn Babe, because the fullness of time had come, because God had sent forth His salvation, because the Dayspring from on high had visited man, and because consolation had come to Israel.

On that night in heaven there took place a farewell between the Father and the Son in a dialogue recording the purpose of Christ's coming into the world. The words of Christ are recorded in the words of our text. First He said to the Father, "A body thou hast prepared me." In sacrifices and in offerings for sin, God had no pleasure. There is nothing attractive about the thought of the slaughtering of dumb animals as a sacrifice. As one reads the Old Testament regarding sacrifices of thousands of animals for the sins of the people, there is a sense of repugnance that rises within one against it. According to Christ, the Father feels that same revulsion. He has no pleasure in the death of an animal. However, God the Father commanded that such sacrifices should be made in order that there might be the forgiveness of sin. The body of Christ was a divinely prepared instrument which was to make the perfect satisfaction unto the Father for sin.

This body of Christ was the result of a divinely creative act in which the power of the Highest overshadowed Mary, and gave a specially prepared body for the Son of God. If one is to expurgate the virgin birth from the Bible, he will have to take away many more passages than the first chapters of Matthew and Luke. I have asked myself, When did the incarnation occur? Was it at the conception of the child, or at the birth of the child? The statement of the text leads one to believe that the incarnation occurred at the birth of the child, and that the second Person of the Trinity assumed humanity in that body at the birth of the Baby Jesus. Jesus had a real body, and the deity of Christ was not simply the Spirit of God resting on a human being, but it was a real birth with a complete identification from birth to death.

Second, Christ said, "I come to do thy will." Here He acknowledged that obedience, perfect and complete even unto death, was to be the purpose of His coming. This obedience would be well pleasing in the eyes of the Father because it was the fulfillment of His will. Thus God was satisfied in the death of Christ, because the law was satisfied and fulfilled. Of Christ it is written, "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:7, 8).

The third thing that Christ said was, "In the volume of the book it is written of me." Here the sanction of the second Person of the Trinity is placed upon the scriptural testimony to Him. From the Bible we get the true meaning of the incarnation. The Holy Spirit says, in the verses which follow this conversation between the Father and the Son, "We are sanctified through the offering of the body of Jesus Christ once for all" (Heb. 10:10). The Holy Spirit makes it plain that there is but one sacrifice, but one truth, and but one covenant of redemption, all of which was accomplished by the coming of Christ into the world.

Because of this offering, this High Priest, and this sacrifice, we have boldness to enter into the holiness of the presence of God by the blood of Jesus, who has consecrated a new and living way behind the veil. Through Christ, then, in full assurance and a purified conscience, with sins forgiven, and with good works, we come unto God through what Christ accomplished by coming into the world. All this was implied in the declaration of the Son to the Father on Christmas Eve in heaven.

Now let us turn our attention to earth, where the angels were waiting and watching. What was happening here? The first event was the arrival of the holy family at Bethlehem. The fullness of Mary's time had come. Remember what she had been pondering in her heart during these months which were now drawing to a close. There was the great announcement that her son was to be the Son of God, and that she was a chosen vessel of God, prepared to be the mother of Jesus. She remembered and pondered what Elisabeth had said in her greeting during the visit in the hill country of Judea. She remembered also the prophecies of the Old Testament Scriptures which she had read and incorporated in the Magnificat.

No doubt Mary was very tired from the journey from Nazareth to Bethlehem. Then despite all of this, the holy family found no room in the inn and were treated as the ordinary poor would have been treated.

The next event was the incarnation by the virgin birth. The event on which all history turns was unheralded, unattended, and unknown, except for the animals and the angels. If ever the promise of I Timothy 2:15 to believing mothers was fulfilled, it was fulfilled here. This was the advent of the prophetic sign that a virgin should conceive and bear a son and call his name Immanuel, which being interpreted is, "God with us." Immediately the divine command was fulfilled. The invisible host of angels fell down to worship before Him, and then rose up

(Continued on page 225)

The Two Appearings of Our Lord

By

Rev. John H. Cable, D.D.

Holy Night

He hath appeared. . . . He shall appear the second time.—Hebrews 9: 26, 28.

THE first coming of Christ was the greatest event of all time. The most important prophecy of Scripture predicts His second coming. In this study we deal with the *wonder*, the *timeliness*, and the *necessity* of the first and second comings of Christ.

Observe *the wonder of his two appearings*. The marvelous happenings that accompanied His first appearing indicate how meaningful it was. So momentous will be His second coming that it likewise will be attended by wonderful occurrences.

His first coming was characterized by angelic manifestations. To Zacharias (Luke 1:11), to Mary (Luke 1:26), to Joseph (Matt. 1:20), to the shepherds (Luke 2:9), to Joseph in a dream (Matt. 2:13), to Joseph in a dream again in Egypt (Matt. 2:19), came angelic appearances. Here are six distinct heavenly visitations. These angelic appearings were not common or customary; hence they signalized an event of unusual importance. Further occasion to wonder is given as we read of other strange happenings that accompanied the birth of the holy Child Jesus. We enumerate the following: the supernatural births of the forerunner, John the Baptist, and Jesus. Though John was born of natural generation, a miracle was required to bring this about (Luke 1:7, 18), while Jesus was born of a virgin (Luke 1: 34, 35; and Matt. 1:25). When Mary saluted Elisabeth, "the babe leaped" in her womb (Luke 1:44). Zacharias was caused to be dumb and then made to speak (Luke 1:20, 64). "His star" appeared to the Wise Men (Matt. 2:2).

Then the prophetic element is plentiful in the record: the virgin birth of Jesus fulfilled that "spoken of the Lord by the prophet" (Matt. 1:22); Elisabeth prophesied (Luke 1:42, 43); Simeon prophesied (Luke 2:30-32); the prophet had foretold where Jesus would be born (Matt. 2:6). In the slaughter of the babes of Bethlehem, the prophecy of Jeremiah was fulfilled (Matt. 2:17, 18). Thus we see wonder at His birth, whose very name was "Wonderful" (Isa. 9:6).

All the prophecies which deal with Christ's return predict events that will be wonderful. His disciples felt that the ushering in of His kingdom would be accompanied by cataclysmic occurrences (Matt. 24:2, 3). Hence they asked for "the *sign* of thy coming." He warned them not to be deceived by false Christs, of which there have been many; and He urged them not to be troubled by wars, famines, pestilences, and earthquakes. Said He, "All these are the beginning of sorrows" (Matt. 24: 4-8). They should give themselves to more practical and important matters; namely, being faithful, refraining from hating and betraying one another, and not growing cold because of the presence of iniquity. Endurance would be evidence of salvation (Matt. 24:9-13); and preaching the gospel was their responsibility (Matt. 24:14).

Jesus did announce that "the abomination of desolation, spoken of by Daniel the prophet [would] stand in the holy place." Then would be a time of danger and difficulty (Matt. 24:15-22). Antiochus Epiphanes had outraged the temple sanctuary; the Romans shortly after this (A.D. 70) did likewise, even offering swine's flesh on the altar. The full force of this prediction will probably be under the rule of Antichrist. But whatever of this nature might occur, the disciples were not to become panicky and follow false Messiahs (Matt. 24:23-26). Their true Messiah will return evidently, yes phenomenally. Will there not be *wonder* in abundance? Just as the new leaves of the fig tree are the harbinger of spring, so the happenings described in Matthew 24:27-31 will be true indications that "he is near, even at the doors." We will not mistake Him when He comes, but the time of His appearing is a state secret (Matt. 24:32-36).

But we must be ready! Not as they

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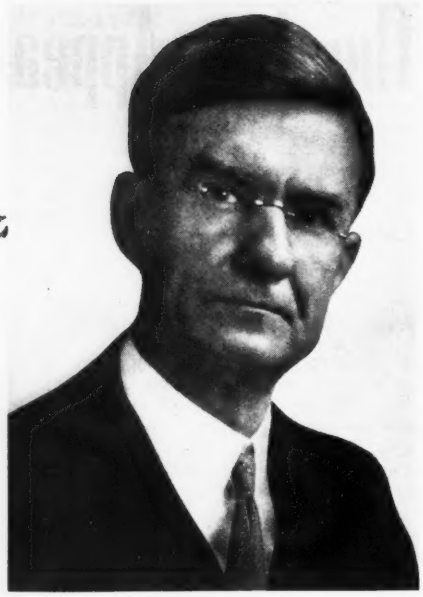


were in Noah's day! Not as the five foolish virgins who lacked oil, a symbol of the Holy Spirit (Matt. 25:1-13). Not as the servant who was given one talent, who lacked faith and industry (Matt. 25:14-30). Not as those condemned by the judge, who lacked love of their brethren (Matt. 25:31-46).

NEXT NOTICE *the timeliness of Christ's appearings.* The birth of our Lord came in "the fullness of the time" (Gal. 4:4), after there had been due preparation. As to government, Rome ruled the world; Caesar Augustus could issue a decree "that all the world should be taxed" (Luke 2:1); the gospel missionary could claim his rights as a Roman citizen (Acts 25:11), and travel over the well-built Roman roads to Gaul on the west, Britain on the north, or Mesopotamia on the east. Alexander the Great had spread the Greek language over the then known world, and thus provided a most flexible vehicle of thought for the proclamation of the gospel. The Jewish synagogue, accessible to Christ and the apostles, was in all important cities. The effete condition of religion in general might be judged from the fact that the priests of the Roman religion would wink at one another as they carried on their ministrations. The philosophy of that day only demonstrated that the human mind unaided could not solve the problems of life. The morals of Jesus' day reflected a world on the down grade.

Into such a world, drunk with its own concoctions, came Jesus with really "good wine" (John 2:10). Yet the dogmatic religious professionals rejected Him (Matt. 9:10, 11; 12:24; John 1:11; 12:37-43). They could not put the "new wine" of Jesus' teaching and acting into the "old bottles" of their prejudices (Matt. 9:16, 17). By their influence they contrived to crucify Him who was the fulfillment of their own Messianic prophetic Scriptures (Matt. 26:3-5, 47, 59, 65; Mark 15:10, 11; John 7:45-49; 18:14; 19:6-8, 12, 15, 16). But He arose from the grave, ascended to heaven, and is seated "on the right hand of God; from henceforth expecting till his enemies be made his footstool" (Heb. 10:12, 13).

One would naturally suppose that such a character as Christ (Isa. 42:1-4; 52:13-53:12; John 1:14, 18; Heb. 1:1-8:2; Rev. 1:1, 12-18) appearing on the earth would have had a universal following. Such might have been the case if sin had not been in the world. But the presence of sin made a difference, and men were prone to reject Him who had died to save them. Says Paul, "For the preaching of the cross is to them that perish foolishness . . . we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness" (I Cor. 1:18, 23).

Romans 8:19 tells us that creation "waiteth for the manifestation of the sons of God." John 1:12 declares, "As many as received him, to them gave he authority to become the sons of God." Hence, creation's craving can be satisfied by men accepting Christ. Now the world yet awaits the manifestation of the sons of God. Today's lack is that Christian character which only those who are born from above and regard God's standards, possess.

Bloodshed, lawlessness, impurity, and infidelity are rampant. Men need Christ. His second appearing is demanded by the desperation of the hour. The wickedness of Noah's day occasioned the flood (Gen. 6:1-7; Matt. 24:37-42); God had to intervene. He will come again in His Son, as the emergency demands (Heb. 9:28).

FINALLY, CONSIDER *the necessity of the two appearings of Christ.* As Jesus joined the two disconsolate disciples on the way to Emmaus, He said, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26). The crucified and risen Lord affirmed the moral necessity of His suffering and coming glory. And Paul declares by inspiration that God hath set forth Jesus in crucifixion as a propitiation for our sins "to declare his righteousness for the remission of sins that are past . . . that he [God] might be just, and the justifier of him which believeth in Jesus" (Rom. 3:25, 26). God's forgiveness of sins would have no foundation in justice apart from Christ's death, which with His resurrection climaxed His first appearance.

And the law of moral necessity demands that the suffering Son of God should come into His glory. If He must suffer for our sins in the interest of divine justice, then He must be glorified in the interest of that same justice. Therefore, the Scriptures place the second coming of Christ as a necessary consequence of His first appearance.

In I Peter 1:9-11, "salvation" is under discussion. Writes Peter, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."

First, Christ came as a suffering Saviour; next He shall appear as a glorious King. And the *kenosis* passage of Philippians 2 reflects the same succession of advents: He "was made in the likeness of men . . . and became obedient unto . . . the death of the cross. Wherefore God also hath highly exalteth him, and given him a name which is above every name: that at the name of Jesus every knee should bow . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." This latter awaits His majestic second appearing. Then all shall bow to Him and confess His Lordship. His second appearing will be glorious.

True it is, there were times when His heavenly glory was manifest during His earthly, incarnate life. When He turned the water into wine, He "manifested forth his glory" (John 2:11); when He was transfigured, "his face did shine as the sun, and his raiment was white as the light" (Matt. 17:2), yet He was conscious of a lack in this regard, since He had "emptied himself, taking the form of a servant, being made in the likeness of men" (Phil. 2:7, R.V.). Therefore in His high-priestly prayer of John 17, He prayed the Father to "glorify thy Son, that thy Son also may glorify thee" (John 17:1). Of this passage, Adam Clarke comments: "Cause Him to be acknowledged as the promised Messiah by the Jewish people and the universal Saviour of the Gentile world." This has not occurred as yet, but will be accomplished by His second coming. So if His first appearance was necessary in the interest of our salvation, His second appearance is necessary in the interest of His rightful recognition as "King of glory."

A herald is the mouth of a message, a witness is the mouth of an experience.—A. Marshall.

TIME to WAKE UP!

By Vance Havner

> *And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.—Romans 13:11-14.*

WE ARE living in the Saturday evening of the age. As it was in the days of Noah, so it is today. The predicted "perilous times" have come. Iniquity abounds, and while the love of many should wax hot, the Bible says it shall wax cold, and so it has. The night of apostasy deepens. The mystery of lawlessness heads toward its awful climax. The maps of the world change overnight. More happens now in a day than used to happen in a month. Nations are being shifted on the checkerboard of time, and the stage is rapidly being set for the final act in the drama of the ages.

Not long ago a fellow passenger said to me as we sat at dinner on a train and discussed current happenings, "Well, if somebody had written all these things in a book, no one would have believed it." I replied, "Much of it has been written in a Book, and very few believe it!"

Any man who can hold an open Bible in one hand and a newspaper in the other and still cannot tell the time of day needs to hear our Lord's word, "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:3). We read our Bibles hurriedly in the morning, if at all, and then grab the newspaper. We would do better to read the paper hurriedly and grab the Bible, for it is the Bible that clears up the newspaper.

The old Book is very up-to-date today because it is always ahead of date. Many of its words are becoming very familiar today. Take "lawlessness" for example. Some time ago the President spoke of the "present reign of terror and international lawlessness." Dictatorship, so prominent in prophecy, is familiar to all minds today. We are living in Bible times, times long ago foreseen and set down in the Scriptures.

Someone has said that America is a wilderness without a voice. It would be better to say that it is a wilderness with too many voices. We have been listening to professors and philosophers; we need a prophet. On his voyage to Rome, Paul prophesied a storm, and the ship captain evidently expected fair weather; they listened to the captain and sailed away into shipwreck. Today men are listening to the captain of the ship, to the engineer, instead of the evangelist; to the voice of information instead of to the voice of revelation. The professor has failed, but men will not heed the prophet.

Of course, the prophet's message is unpopular and few there be who undertake to declare it. Spurgeon said, "We admire a man who was firm in the faith four hundred years ago. But such a man today is a nuisance and must be put down." That is always true of seers. Chrysostom is honored today as a mighty saint of the early Church. But do not forget that the Church of his time hounded him, and ecclesiasticism put him out of office because he denounced the sins of his day. The prophet gets bricks while he lives, and bouquets later!

The need of the hour is a prophet's call to repentance and a return to God. Remember that our Lord's last words to the Church were not the Great Commission. His last words are in the book of Revelation, and to five churches out of seven, He cried, "Repent!" Christians and churches need that word in the same ratio today! For the only answer to the world's distress lies with the Church, and it is only when the lost joy of salvation is restored to us and we are upheld with His free Spirit, that transgressors may be taught His ways and sinners converted unto Him.

BROADLY SPEAKING, the professing Church today may be divided into three groups.

First, there are the modernists, who have substituted shadow for substance, who preach a denatured gospel with the supernatural left out, sprinkling the rose water of a false optimism on the sins of an ungodly world. Modernism has no saving message for the world, for it denies the only hope of the world, a supernatural Bible and a supernatural Christ. Indeed, modernism is to blame for much of our misery today. It is rooted in evolution, and therefore rotten at the source. It denies the depravity of the human heart and the need of a blood-bought redemption. It laughs at a "slaughter-house theology" and eliminates the blood songs from our hymnals. It takes the precious name of our Lord, "Emmanuel," and removes the "Em" from the beginning and the "uel" from the ending and leaves only "man." What God pronounced wicked, it merely calls wistful, and spreads cold cream on the cancers of sin. Let it not be forgotten that the same Paul who could wish

Mr. Havner is a Bible teacher and author, with a method of delivery all his own, attracting large audiences. Our readers will be interested in knowing that at one time he was a student at the Moody Bible Institute.

himself accursed that Israel might be saved, also said, "If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:9).

Modernism has had much to do with undermining American national stamina by preaching a false pacifism instead of the true patriotism upon which the country was founded. Too many modern sermons are not soaked with the crimson red of Calvary, but with the criminal red of communism. If they laugh at us for still believing the Old Testament, we submit that we prefer a text from Moses to a theme from Moscow!

Then in the second place, we have the denominationalists. Now we have no sympathy for those who are reluctant to disclose their denominational affiliation. If I were ashamed of my Church connection, I would join another. But one may disagree with some of the things done in his denomination without being ashamed of what it at least originally stood for. And many of the denominations might be in better condition if we cried out against their evils, instead of diplomatically looking the other way and pretending that they did not exist.

Nor do we have any sympathy with those who would lump all the major Church bodies into one apostate aggregation and dump them bodily into perdition. Granting that the great Church groups will end up finally in an apostate world Church, they have not done so yet, and there is as much godliness in some of them as in some disgruntled groups who remind us of those matches that won't strike on any box except their own!

But, while all this is true, it is not likely as things now stand that the next revival will come through the great Church bodies officially. There is much being said about evangelism, but very little about revival. And yet there never can be a harvest of souls until the churches break up their own fallow ground and pray down showers of blessing. There is too much ecclesiasticism and modernism and worldliness and catering to the spirit of the times. Roger Babson said well, "Our churches will never get to first base by imitating popular service luncheon clubs."

The person of Christ is easily lost in a program about Him. We have emphasized programs and propaganda, and pep and personnel, when we need most of all passion and power. We are trying to make a lot of church members do things they don't want to do anyway. When the love of God is shed abroad in our hearts, it will not be necessary to tantalize the saints by prizes and picnics and periodic shots in the arm to do the will of God. Samson has lain too long in the lap of Delilah, and though he go forth Sunday after Sunday to shake himself in his morning and evening calisthenics, the Spirit of the Lord has departed. Samson may have looked better after his haircut, but he lost his power. The world has given the churches a haircut. We have lost our distinctiveness and renounced our separation. We are not a peculiar but a popular people, "faultily faultless, icily regular, splendidly null."

Unless there is a wholesale repentance and humbling before God and confession of sin from top to bottom in our major Church bodies, the Lord may use some irregular means as He has often done before to call men back to Him. It has been pointed out that the greatest eras of expansion and development in the Church have been those in which the laymen have been called to unusual service in propagating the faith. Peter Waldo and the poor men of Lyons; Wycliffe and the Lollards; Fox and the Friends; John Wesley and the lay preachers; Moody and Spurgeon, here are samples of God moving outside the conventional circles to carry out His purposes when the Church officially has gone to sleep.

Then, we have the fundamentalists who, of course, overlap with the denominationalists as the denominationalists overlap with the modernists. Unfortunately, the name "fundamentalist" if it does not cover a multitude of sins, certainly does cover a multitude of schisms. Under its roof may be found a strange assortment of bedfellows, many of whom are so busy condemning the leaven of the Sadducees that they themselves have become infected with the leaven of the Pharisees.

The New Testament tells of three men whose names begin with D: Demas, who loved this present world; Diotrephes, who loved the pre-eminence; and Demetrius, who loved the truth. Bible believers might well be classed in these three categories—and we are in no danger of running short on Diotrephes! Modernism has a representative voice on the radio today; but if fundamentalism had equal opportunity, it is doubtful whether it could ever agree on whether Paul, Cephas, or Apollos should be the representative!

But we do thank God for all who believe and preach the old-time religion in a time like this. Particularly do we owe it to the fundamentalists that they have recovered and resounded in this dark hour the precious message of the Lord's return. It is that blessed hope that is set before us in the text with which we began: "Now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Well did G. Campbell Morgan say, "To me the second coming is the perpetual light on the path which makes the present bearable. I never lay my head on the pillow without thinking that perhaps before the morning breaks, the final morning may have dawned. I never begin my work without thinking that He may interrupt my work and begin His own. This is now His word to all believing souls, 'Till I come.' We are not looking for death, we are looking for Him."

Yet this precious belief that Christ may come at any moment is ridiculed and denied by responsible churchmen. It is referred to in some circles as

Awake, My Shepherds

By Rev. George Merton, Dundee, Mich.

Awake, my shepherds, while the light
  Of yonder star is shining still;
Arouse, and hasten, ere the night
  Doth meet the dawn beyond the hill.

Oh, hasten o'er Judean plain;
  Go now as angels guide thy way,
As echoes of their glad refrain
  Die in the vales and hills away.

Thy pilgrimage to Bethlehem
  Is but the vanguard of that throng
Who would the flood of evil stem
  And seek God's way to right all wrong.

For Truth this day and Righteousness
  Is born, and sin's foul course is stayed;
The manger rude an altar is,
  For in it God's own Son is laid.

"Millennial Pentecostalism." A certain editor declares that there are not and never will be any signs of the Lord's return, not realizing that such an editor is a sign himself, for he is one of the scoffers who shall come!

It is related that Dr. A. T. Robertson, the great Greek scholar, stated some years ago that he had never in all his ministry known a premillenarian who was a modernist. It could not be otherwise, for to accept the plain Scripture record is the antithesis of modernism, and to accept the plain Word of God is surely to look for the Lord to come before He reigns.

The Prince of Peace

By Beatrice E. Leek

And did the lovely mother visualize
The nailprints in those tiny hands that morn,
And through a halo did she see a thorn?
At dawning twilight did she realize
The truth? Did joy and grief then agonize:
"The Man of sorrows unto me was born
This day"? And was the heart within her torn
To see the shadow of a cross arise?
"Good tidings of great joy," the angels sang,
Re-echoing through the world with one accord;
And over all their glory songs there rang
One voice, "My soul doth magnify the Lord."

Tonight the star of Bethlehem shines again,
The Prince of Peace is born and love shall reign.

Spurgeon said, "Apart from the second coming of our Lord, the world is more likely to sink into a pandemonium than to rise into a millennium." How one can look on this wretched world today and believe otherwise can only be explained by the words of Holy Writ, "For this they *willingly are ignorant of*" (II Pet. 3:5).

Yet here one encounters some strange reactions among those who hold to our Lord's return. There are the defeatists, who reason that since it is as it was in the days of Noah, there never will be another awakening. So they sit with hands folded in pious resignation, in snug and smug orthodoxy, satisfied to hear prophetic lectures, occupied with His coming but not occupying till He come. But we are not a beleaguered garrison merely waiting for the Lord to come to our relief. We are conquerors and more than conquerors, and faith is the victory. We need to take the offensive, for the best defensive is an offensive, and if anybody runs, the Devil should do it. We should carry the war into his territory and take his forts instead of merely holding ours.

There are those just now whose reasoning would make it useless to defend our country. They reason that the democracies are doomed, that everything is headed for dictatorship, and that therefore we are defending a lost cause. But the first part of this same thirteenth chapter of Romans sets us straight on that. Paul lived under a dictator, but he recognized the believer's obligation to the State. Doubtless we are headed for dictatorship even here in our own land, but while America is not heaven, it is the best land there is, and we are to pray for kings and those in authority, "that we may lead a quiet and peaceable life in all godliness and honesty" (I Tim. 2:2)—and if it is worth praying for, it is worth fighting for!

But still it is true that the greatest need of America is not armies and navies, but an old-fashioned revival. There are signs of an awakening; maybe clouds no larger than a man's hand, but I believe they mean rain. Christians are waking up in the churches, many are growing sick of modernism and worldliness and indifference, and are separating themselves unto the Lord. Radio preaching, Bible conferences, laymen's movements, and youth revivals all testify to the sound of a going in the mulberry trees. Some of it is irregular and some is misguided and some runs into extremism, but on the whole it is a healthy sign and God is blessing it. It is a work of the Spirit and a response of human hearts to the words of our text, "That, knowing the time, that now it is high time to awake out of sleep."

You will observe that our text sets before us our plain duty in the light of the times, "The night is far spent, the day is at hand." Then follow three sets of admonitions, both negative and positive.

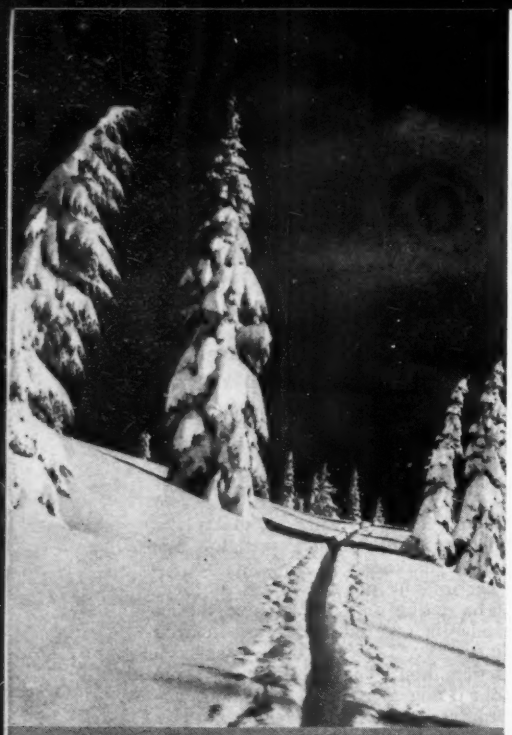
"Let us therefore cast off the works of darkness, and let us put on the armor of light." Here it is evident that there is something to put off as well as to put on. One might as well try to wear two suits of clothes at once as to try the armor of light without shedding the works of darkness.

"Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying." Here are three sets of evil practices, and evidently God rates strife and envying along with downright immorality and sordid wickedness. Some who glory in their abstinence from the first four of these evils are past masters at the rest. A good text for many a "fundamental" church would be, "Let there be no strife, I pray thee, between me and thee . . . for we be brethren" (Gen. 13:8). Diotrephes, loving the preeminence, is as distasteful to God as Demas loving this present world.

There is need of plain preaching against not only the sins of worldliness, but strife and envying. It has become a popular notion that preachers should not cry out against specific sins. We need to hear again one of England's preacher princes of the past on this subject. Said the mighty Robert Hall, in a charge to a young minister: "Be not afraid of devoting whole sermons to particular parts of moral conduct and religious duty. It is impossible to give right views of them unless you dissect characters and describe particular virtues and vices. The works of the flesh must be distinctly pointed out as well as the fruits of the Spirit. To preach against sin in general, without descending to particulars, may lead some to complain of the evil of their hearts, while at the same time they are awfully inattentive to the evil of their conduct."

We need to sound that note even among Bible Christians, for some of the hardest people on earth to stir up are in mutual congratulation societies of fundamentalists, who have grown sleek and satisfied and secretly proud of their spiritual superiority. It is wonderful to know prophetic truth, but it brings a terrific responsibility. Prophetic doctrine carries with it personal duty. "Seeing then that all these things shall be dissolved, *what manner of persons ought ye to be?*" (II Pet. 3:11). Along with the blessed hope goes blessed holiness, for "every man that hath this hope in him purifieth himself, even as he is pure" (I John 3:3).

(Continued on page 229)



Mr. Thornton Was a Christian

By R. Cecil

•

This description of a Christian gentleman appears as a part of the *Memoirs of John Newton*, the well-known English divine whose remarkable conversion and still more remarkable ministry in Olney, England, continues to be a benediction to believers. Such a portrayal of a man to whom God entrusted some of the "unrighteous mammon" is a challenge to men and women of today who profess godliness.

OF SOLOMON it is said that the Lord gave him "largeness of heart, even as the sand that is on the seashore" (I Kings 4:29). Such a peculiar disposition for whatever was good or benevolent was also bestowed on Mr. Thornton. He differed as much from rich men of ordinary bounty, as they do from others who are parsimonious. Nor was this bounty the result of occasional impulse, like a summer shower, violent and short. On the contrary, it proceeded like a river pouring its waters through various countries, copious and inexhaustible. Nor could those obstructions of imposture and ingratitude, which have often been advanced as the cause of damming up other streams, prevent or retard the course of this. The generosity of Mr. Thornton, indeed, frequently met with such hindrances, and led him to increasing discrimination, but the stream of his bounty never ceased to hold its course. Deep, silent, and overwhelming, it still rolled on, nor ended even with this life.

But the fountain from whence this beneficence flowed, and by which its permanency and direction were maintained, must not be concealed. Mr. Thornton was a Christian. Let no one, however, so mistake me here as to suppose that I mean nothing more by the term Christian than the state of one who, convinced of the truth of revelation, gives assent to its doctrines, regularly attends its ordinances, and maintains an external moral and religious deportment. Such a one may have a name to live while he is dead; he may have a form of godliness without the power of it; he may even be found denying and ridiculing that power, till at length he can only be convinced of his error at an infallible tribunal, where a widow, who gives but a mite, or a publican, who smites on his breast, shall be preferred before him.

MR. THORNTON was a Christian indeed; that is, he was alive to God by spiritual regeneration. With this God he was daily and earnestly transacting that infinitely momentous affair, the salvation of his own soul; and, next to that, the salvation of the souls of others. Temperate in all things, though mean in nothing, he made provision for doing good with his opulence, and seemed to be most in his element when appropriating a considerable part of his large income to the necessities of others.

But Mr. Thornton possessed that discrimination in his attempts to serve his fellow creatures which distinguishes an enlightened mind. He habitually contemplated man as one who has not only a body subject to want, affliction, and death, but also a spirit, which is immortal and must be happy or miserable forever. He therefore felt that the noblest exertions of charity are those which are directed to the relief of the noblest part of our species. Accordingly, he left no mode of exertion untried to relieve man under his natural ignorance and depravity.

To this end he purchased advowsons and presentations, with a view to place in parishes the most enlightened, active, and useful ministers. He employed the extensive commerce in which he was engaged as a powerful instrument for conveying immense quantities of Bibles, prayer books, and the most useful publications to every place visited by our trade. He printed, at his own expense, large editions of the latter for that purpose. It may safely be affirmed that there is scarcely a part of the known world where such books could be introduced which did not feel the salutary influence of this single individual.

NOR WAS MR. THORNTON limited in his views of promoting the interests of real religion with what sect soever it was connected. He stood ready to assist a beneficial design in every party, but would be the creature of none. General good was his object, and wherever or however it made its way, his maxim seemed constantly to be *valeat quantum, valere potest.*

But the nature and extent of his liberality will be greatly misconceived if any one should suppose it confined to moral and religious objects, though these were the grandest and most comprehensive exertions of it. He was a philanthropist on the largest scale, the friend of man under all his wants. His manner of relieving his fellow men was princely. Instances might be mentioned of it, were it proper to particularize, which would surprise those who did not know Mr. Thornton. They were so much out of ordinary course and expectation, that I know some who felt it their duty to inquire of him whether the sum they had received was sent by his intention or by mistake? To this may be added, that the manner of presenting his gifts was as delicate and concealed as the measure was large.

Besides this constant course of private donations, there was scarcely a public charity, or occasion of relief to the ignorant or needy, which did not meet with his distinguished support. His only question was, "May the miseries of man in any measure be removed or alleviated?" Nor was he merely distinguished by stretching out a liberal hand. His benevolent heart was so intent on doing good, that he was ever inventing and promoting plans for its diffusion at home or abroad.

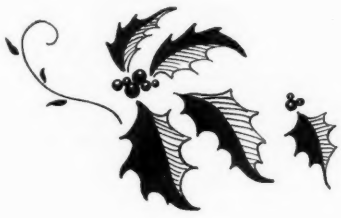
HE THAT WISELY DESIRES any end will as wisely regard the means. In this Mr. Thornton was perfectly consistent. In order to execute his beneficent designs, he observed frugality and exactness in his personal expenses. By such prospective methods, he was able to extend the influence of his fortune far beyond those who in still more elevated stations are slaves to expensive habits. Such men meanly pace in trammels of the tyrant custom, till it leaves them scarcely enough to preserve their conscience, or even their credit, much less to employ their talents in Mr. Thornton's nobler pursuits. He, however, could afford to be generous; and while he was generous, he did not forget his duty in being just. He made ample provision for

(Continued on page 215)

"Wrapped" and "Laid"

by

LEBARON W. KINNEY



And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. —Luke 2:12.

And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb. —Matthew 27:59, 60.

★ ★ ★

THE angels marveled to see their Creator wrapped in swaddling clothes and laid in a manger. They drew attention to these two things as being a great sign and wonder. After His death, too, we see that His body was wrapped and laid, the angels directing attention to the place where He had lain and to the grave clothes.

There must be some lesson for us in these two pictures of His apparent helplessness, weak as a babe, and silent in death. Do we not see here the same thought that was revealed in Samson's riddle? "Out of the eater came forth meat, and out of the strong came forth sweetness" (Judg. 14:14). Samson had slain the lion which was strong against him, and then later he was nourished out of its carcass with the honey he found there. Through the death and apparent failure of the lion, he was nourished.

God has been putting forth this riddle to us since the beginning, both through His works and in His Word. The great truth that might be simply expressed in the words, "Out of death, life," seems to be calling to us from everywhere. The sun sets at night, and we become a picture of death as we lie down in sleep, but out of this condition we arise each morning to portray vividly the resurrection by our actions. We sit down to eat and the food gives up its life that we may live, or out of death comes life.

Every fall vegetation seems to die, but in the spring we have again a picture of life from death. The farmer plants the seed, but the seed must die that out of its death may come life.

God seems to follow this same principle in all His mighty works. He conquers through weakness. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (I Cor. 1: 27, 28).

When God brought Isaac, the promised son of Abraham, into the world, He waited until Abraham was a hundred years old and "as good as dead." When He wanted to overcome the giant Goliath, He used a young stripling, David, with his sling and stone. Who has not observed that while many great preachers move multitudes as they speak earnestly and confidently of the victorious life, yet it is often in the sickrooms, among helpless invalids, that God manifests His greatest victories. A large portion of the most heart-stirring Christian poetry and songs has come from the blind and crippled. These invalids have said and written very little about their victory; it shines through them.

Is it any wonder, then, that we see this same principle wrought out in God's greatest work upon the cross? When Christ was to overcome all the powers of darkness and redeem man from sin and death, and glorify God in it, He became a picture of weakness and defeat upon the cross. He died! In his death and resurrection He made known the full meaning of this lesson which has been given both in creation and in His Word, *out of death, life.*

LET US LOOK for a moment at the babe in Bethlehem, wrapped in swaddling clothes. Perhaps to the angels this was as great a wonder as His death upon the cross. God, the Creator, had become a Babe! Some tell us that He left His deity behind when He became man. The Wise Men knew better; they worshiped the young Child. We have the Word of God which tells us that the "child" is the mighty GOD. "For unto us a *child is born,* unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, *The Mighty God,* The everlasting Father, The Prince of Peace" (Isa. 9:6). The babe in swaddling clothes was the mighty God! He was also man.

Before His birth at Bethlehem, God seemed at a great distance from man. The great God who was everywhere at the same time and who was a spirit, seemed to be hidden behind a veil, like the veil in the temple of old. But now His flesh has become the veil through which we may come to God and know God. God has come out to us. To use Christ's own words in the story of the Good Samaritan, He came where we were. But had He remained a babe, the way into the holiest would never have been opened. The veil had to be rent, He had to die. His birth and death must be considered together. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh" (Heb. 10:19, 20).

Again, we should notice that He was laid in a *manger,* and later in a *tomb.* Why was He laid in a manger? The angels could just as easily have called attention to Him on His mother's lap, or in her bosom. Why was He laid in the place where the ox and the ass received their food? There was a message for Israel and for the world in this act, and in order to understand it we must go to the Hebrew language in which God wrote the Old Testament, His Word to Israel. The New Testament has also been translated into Hebrew for the Jews and for those who desire to see New Testament truths clothed in the same precious Old Testament Hebrew words. If we turn to Luke 2:6, 12 in the Hebrew translation of the New Testament, we find that the word for "manger" is *abous,* pronounced *avous.* It comes from a root which means "to feed," the manger, or crib, being the place where the animals were fed. If we read Isaiah 1:3 in the original Hebrew, we see that this word *avous* is there, and is translated in our English Bible by the word "crib." The passage reads as follows: "The ox knoweth his owner, and the ass his master's crib *(avous):* but Israel doth not know, my people doth not consider."

When the shepherds went to their homes that morning after they had heard the message and had seen the Lord lying in the manger, they no doubt told the story over and over. There were no morning papers, and news was carried from mouth to mouth. The passage in Isaiah had always been a familiar one among the Jews. Even those who spoke Aramaic would understand the word *avous.* They would think of the words, "The ox knoweth his owner, and the ass his master's crib" (or *avous).* The *Owner* and *Master* of Israel had now come, and it had been announced by angels that He was lying in an *avous.* But Israel did not know Him! This word should have spoken loudly to the hearts of unbelieving Jews down through the centuries.

This is also a message to the world, that He who is the bread of life was born and placed in an *avous,* the place of food. But though the ox would know the place where he should come to be fed, the world does not consider. Here was the bread which came down from heaven that a man may eat thereof and not die. But here again we see that His death must be considered with His birth, for it was not until He died that His flesh and blood became food for those who believe in Him. He said, "The bread that I will give is my flesh, which I will give for the life of the world" (John 6:51). To the Jews this was a hard saying, but it is a precious truth to those who believe in Him.

Then let us consider that He was laid in a tomb. It must be important for us to notice this, for angels, perhaps those who directed the shepherds to behold Him lying in a manger, now told the frightened women at the tomb to "behold the place where they laid him" (Mark 16:6). The manger was a witness that He had *come,* while the tomb was a witness that He had *gone.* His body had lain in the tomb for three days. In the Old Testament types, three days seem to speak of complete separation. The children of Israel were to go three days' journey into the wilderness, away from Egypt, before they could sacrifice to God. Lying in a tomb for three days, the Lord Jesus pictured our complete separation from sin and from the world.

After His resurrection, Mary Magdalene "stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white *sitting,* the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou?" (John 20:11-15).

Notice that the angels were *sitting.* This is the only place in Scripture where angels are said to be sitting. Then observe that one was sitting at the head and one at the feet, where the Lord had lain. Dr. Westcott and others have mentioned that this reminds one of the cherubim which were on each end of the mercy seat of the Ark of the Covenant. Several times we read that God dwelt between the cherubim. This was God's appointed meeting place for God and man. "And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony" (Exod. 25:22). Those two angels sitting in the tomb pictured the mercy seat, and indicated that God had been there between them.

Now if we go back to the first mention of the cherubim in Genesis, we shall see that God had the end in mind from the beginning. Adam and Eve had sinned (Gen. 3). They were hiding from God, but God was seeking them. In the scene at the tomb, Mary was seeking God the Son. The Lord Jesus is the same God who was there in the Garden of Eden. Both scenes were in a garden. Mary, too, had been a great sinner, for out of her He had cast seven devils.

Death was brought upon Adam and Eve for the first time. They were considering their judgment, death. In the garden of the tomb, death had been conquered, the same death sentence that was heard in Eden.

"And the Lord God said unto the *woman,* What is this that thou hast done?" (Gen. 3:13). To Mary He said, "*Woman,* why weepest thou?" The two messages seem to merge into one, God's first recorded words to the woman in Genesis, and Christ's first recorded words after His resurrection.

Genesis 3:24 tells us that God drove out the man, "and he placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Here in the garden of the tomb the two angels were *sitting* as if they would picture the cherubim of old. What could this mean but that "death is now abolished, the way into God's presence is now open?" The

(Continued on page 214)

Hark, Hark, The Angels!

By Betty Burrell Bowlsby

Far up in the starry heavens
  The angels sang one night;
They tiptoed down a ladder
  Of gold and silver light;
They sang a wondrous story
  O'er a humble, little shed,
While a star dropped beams of glory
  Round a royal Baby's head.
The melody swept heaven's hills
  And set the stars to singing;
It rolled across a weary world
  And set the joybells ringing.
The whole creation trembled
  As the hallelujahs rang;
The great, glad, glorious tidings,
  "Christ is born," the angels sang!
Christ the everlasting Father—
  How the anthem cleaved the sky!
Christ the Saviour, the Redeemer,
  Born that man no more may die;
Son of God, the incarnate Word,
  Bridged the gulf to heaven above,
Prince of peace, the mighty God,
  King of kings and Lord of love!

The Children's Christmas Story

By Rebekah T. Fleischmann*

A Baby waked. He did not cry,
  But lay there in the straw,
And watched with trustful baby eyes
  The oxen in their stall.
I think He watched the stars that night,
  And reached His tiny hand
To touch the large one, hovering low
  O'er all the moon-white land.
I think that Mother Mary woke;
  She closer to Him prest,
And gently held the downy head
  Against her loving breast.
For in the night He came to earth
  With tremor nor with start,
And laid His head in purest love
  Against the whole world's heart.

*The author's husband is government teacher in the Indian School at Tanacross, Alaska.

These Endure Forever*

By

LESLIE FLYNN

WE live in a world of change. The flower which blooms in beauty, soon lies bowed and broken. Man rises from dust, and inevitably returns to dust. All that he makes, he makes from dust, and however tremendous it may seem, it is in truth only transitory and temporary. Where is the beauty of Babylon, the might of Media, the power of Persia, the glory of Greece, or the rule of Rome? All have crumbled in confusion or disintegrated into dust. As Kipling put it, "All valiant dust that builds on dust."

More than that, we live in a world of insecurity. The last few decades have seen the breakdown of standards and systems that have stood for years. The measurement of morals has been lowered almost to the point of utter disregard of honesty, truth, purity, and self-respect. Unemployment, the fluctuation of foreign currency, and debt, both national and international, reflect the inability and instability of this world's economic structure. Not so many years ago it was illegal to have in one's possession any intoxicating liquor, but perfectly lawful to own a hundred dollars in gold. Today you may have all the liquor you want, but it is against the law to possess gold.

The present international situation reveals the unsteady, unsettled state of civilization. The world has been stunned by the rapidly occurring events of the last year. Men are puzzled and perplexed as to the outcome. They know not which way to turn; their hearts are failing them for fear. It seems as though the very foundations of civilization are crumbling.

It is into such a world that our class now enters. No other graduating class in the history of the Moody Bible Institute has had to face such conditions as prevail at the present hour—uncertainty, insecurity, and instability, unprecedented and unparalle'ed. In the midst of this crucial and critical period, we need to remind ourselves that there are some things which are eternal, which endure forever. Perhaps as never before, we can say, "Change and decay in all around I see"; and perhaps as never before, we need to pray, "O Thou, who changest not, abide with me!" This is my purpose to remind you of three things that are eternal and abiding—*these endure forever.*

The first one is *the sovereignty of God.* The psalmist says, "Thy throne, O God, is forever and ever" (Ps. 45:6). Kings of this earth once enthroned, are now dethroned. Dynasties disappear. Viceroys vanish. Thrones that once towered now topple. The last few decades have witnessed the decline of royalty to such an extent that few thrones remain upon the earth, and those that do are unsafe or insignificant. But there is one throne that will never topple—the throne of God. His throne is not made by human hands, neither is it kept by human power, nor can it be overthrown by human or superhuman opposition. Time does not affect it, for it is fixed of old. It remains, and always will remain, unshaken and unshattered.

GOD RULES IN NATURE. Can man order the weather? Can he make the sun to shine? Can he scatter the clouds when he is tired of rain? Can man direct the celestial bodies? Can he change their orbits? Can he speed up an eclipse even by so little a time as a split second? Can man control the elements? Can he subdue a storm? Can he conquer a flood? Can he prevent an earthquake? Absolutely not. It is God that rules.

The sovereignty of God not only dominates nature, but nations as well. In the light of recent happenings, many are asking, "Is God still ruling over the destiny of warring nations and waning empires?" And the answer comes back, "Thy throne, O God, is forever and ever." God is still on the throne. There is nothing that lies outside the power of His dominion. All creatures and things, rational or irrational, animate or inanimate, the heavens, the earth, the sky, the sea, nations, principalities, powers, every agency, every element, every atom—all are under His control, and in His purpose. No one, no matter how great his power, can do one single thing, or take one solitary step, without His permission. And though dictators may rage and roar, and "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed . . . he that sitteth in the heav-

"Silent Night, Holy Night" Shigeta-Wright photo

*Message given at the class exercises by a member of the graduating class, August, 1940.

ens shall laugh: the Lord shall have them in derision" (Ps. 2:2, 4).

How foolish men are to think they can topple God from His throne! In His sight "the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40:15). With God there is no chance, no irregularity, no guesswork. He knoweth the end from the beginning. And this He will prove to the terror of His enemies and the triumph of His own in that terrible Day of the Lord. Man rules, but God overrules. Man proposes, but God disposes. The Lord God omnipotent reigneth.

And may I remind you, classmates, that He who rules in nature, that He who rules the nations, wants to rule in individual hearts. He has a purpose and a plan for you. Let us enthrone Him as Lord of our lives and Sovereign of our souls, for He makes no mistakes.

NOT ONLY DOES the sovereignty of God endure forever, but *the statutes of God* as well. The psalmist says, "Every one of thy righteous judgments endureth forever" (Ps. 119: 160). Isaiah says, "The grass withereth, the flower fadeth . . . but the word of our God shall stand forever" (Isa. 40:7, 8).

Man's words are uttered and forgotten. Opinions are outgrown. Viewpoints vary. Thoughts expressed from this very platform within the last year have been lost in the sea of forgetfulness. But not so the Word of God. It has stood the test of time. It prophesied the rise and downfall of four world empires. Babylon, Media-Persia, Greece, and Rome have come and gone. But the Book that foretold them all still remains. It abides forever.

Jesus said, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). This statement was uttered under conditions which made its fulfillment seem futile and foolish. Soon to be rejected by the Jewish majority, reviled and ridiculed by the jeering mob, Christ made this amazing claim that His words would be more stable than heaven and earth. After nineteen hundred years His words still endure, and when the heavens have passed away with a great noise, and the elements have melted with fervent heat, the earth also and the works that are therein (II Pet. 3:10), Christ's words shall still be as powerful as they were the day that He uttered them. Books may come and books may go, but the Bible lives on forever. The words of men pass, but the statutes of God are eternal.

This Book has stood the test of fiercest opposition. Disliked because of its uncompromising denunciation of sin, hated because of its humiliation of human pride, it is the object against which man has mercilessly mustered every method and means of destruction possible in an attempt to obliterate it from the face of the earth. Against it have been trained the tireless tirade of critics, literature, philosophy, and sarcasm; against it have been fired the fiercest forces of earth and hell. But, praise God, when the confusion of conflict has cleared away, there in the center of the field firmly fixed on its foundation, has stood the fortress of God's eternal truth, unscarred and unmarred.

Voltaire, avowed French infidel, and probably as formidable a foe of Christianity as any man who ever lived, once boasted, "It took twelve men to establish Christianity. I'll show the world it takes but one to destroy it. In one hundred years there'll be no Bibles." Voltaire is read today by a negligible group of scattered men, but not so the Bible. In fact, the very room in which Voltaire made his vaunt has been packed from floor to ceiling with Bibles for distribution by the British and Foreign Bible Society. And today, the Bible tops the list of best-sellers, and has been translated into more languages than any other book of all times.

No city has survived such sieges; no army, such an avalanche of attacks; no bulwark has been battered by such bitterness; no fortress by such fury. But in spite of relentless resistance, the test of time and the stress of storm, this Book remains, untouched and untainted, unsullied and unsoiled.

CLASSMATES, THIS BOOK contains the message that we have been faithfully taught in this sacred school by servants of Christ. We thank God for such a place as the Moody Bible Institute, where the Bible is placed first and foremost in the curriculum. Found in this Book alone are the answers to all of life's problems; in this Book alone is found more eternal truth than can be discovered in all the libraries of the world. It survives all changes. No other book can take its place.

This Book contains the message that we have been commissioned to bring to the world. And what a message it is! It promises pardon for the penitent, peace for the perplexed, victory over vices for the respected and the ruined, for those who possess social status, and for those who last night, tonight, and every night stumble and stagger in the slums of this and every city. It provides a pillow of hope for the perishing, and throws back the veil of the future. This Book has been tried in wealth and in poverty, in sickness and in health, in joy and in sorrow, in peace and in war, in life and in death; and it has never failed! What tidings to tell to a troubled and tempestuous world! It contains the message for the hour! Let us preach it, instant in season and out of season.

Finally, *the saints of God* endure forever. The psalmist says again, "The Lord loveth judgment, and forsaketh not his saints; they are preserved forever" (Ps. 37:28). The abiding One, through the abiding Word, brings into being abiding ones.

Ever since the founding of the Church, the saints have been the special object of persecutions and hostility. Against them have come the fury of fanatics, the strategy of statesmen, and the enmity of empires. But in spite of dungeon, fire, and sword, the Church has attended the funeral of rulers and realms which once planned her destruction, and she is today as much alive as ever. And though in dark days yet to come the man of sin makes war with and wears out the saints, they shall still be living long after the man of sin has been forgotten.

IT IS ONLY AS men and women come in vital contact with God that their memory and influence live on. Who can name a Pharisee who rejected Christ? Who cannot name a disciple who revered Him? God's enemies perish; His saints are perennial.

There were two sons in the Taylor family in England. The older one set out to make a name for the family and turned his attention toward Parliament and prestige. But Hudson Taylor, the younger, chose to give his life to Christ, so he turned his face toward China and obscurity. Hudson Taylor is known and honored on every continent as a faithful missionary and founder of the China Inland Mission. But when you look in the encyclopedia to see what the other son has done, you find these words, "The brother of Hudson Taylor." Men may have their names inscribed on marble monuments for feats of fame; someday those monuments will fall in fragments. "But he that doeth the will of God abideth forever" (I John 2:17).

Many in this graduating class this morning will never see each other again on this earth after today. But because the Lord preserveth His saints forever, we know that we shall all meet hereafter in that land above, when we shall gather round the throne, part of that company that no man can number, redeemed by the precious blood of Jesus Christ out of every kindred, and tongue, and people, and nation, to sing praises unto Him who loved us and gave Himself for us (Rev. 5:9). Because we are saints, we are for-

(Continued on page 215)

Galloway Photo

Most Holy Night

By Sadie Louise Miller

Calm, radiant Christmas eve, most holy night!
  When Bethlehem's plains were lighted from the sky,
  And notes of "Glory be to God on high"
Were wafted down from angels in their flight;
Most marvelous night, you gave unto the world
  The birth of our Redeemer, Christ the King.
  Join every voice; let songs of triumph ring;
And may there be upon each heart impearled
By touch divine, a wondrous, guiding star,
  To lead men through the gloom of desert night,
    Past earthly monarchs' thrones which rise and fall.
  With course directed by unfailing light,
Till wayworn travelers from lands afar
    Shall find the newborn King in manger stall.

Fields of the Shepherds, Bethlehem, where the shepherds saw the star which heralded His coming.

© Bartlett

Meeting the Jew on God's Ground ★ ★ ★

By GEORGE F. HELD

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PART II

WHENEVER approaching the Jew concerning the merits of the New Testament, do it discreetly. Lead up to it by asserting the Old Testament claims that a Messiah is to come (Gen. 3:15), and the time of His advent is scheduled (Gen. 49:10; Dan. 9:26; Zech. 13:7). It announces His nativity (Isa. 7), the purpose of it (Isa. 53), and who He shall be (II Sam. 7:12-14).

Since the Old Testament raises these questions, let it supply the answers. This is impossible. Therefore, there is only one conclusion, the Old Testament is an incomplete revelation. It is important to remember that "unto them [the Jews] were committed the oracles of God" (Rom. 3:2). Thus, there should be some Jewish writing in existence that does answer these questions satisfactorily. There is. It is none other than the New Testament. Whereas the Old Testament says there is a Messiah to come, the New Testament opens with, "This is the book of the generation of Joshua, the Messiah, the son of David, the son of Abraham" (Matt. 1:1, Yiddish translation).

It might be interesting to relate at this point some of my personal experiences in relation to the questions just raised.

Approaching a rabbi about the Passover, I began,

"Do you believe that the Passover lamb was a type of the Messiah?"

"Yes," he said.

"When will the Passover be celebrated?"

He told me.

"I suppose that you anticipate with joy the Passover, when you shall have your wife, children, and children's children gathered about the table with the roast lamb?"

He informed me that one thing would be missing, and that was the roast lamb.

"Why do you omit the lamb?" I inquired. "Is that a recent custom?"

"We have been doing that for nearly, and maybe more than 1900 years."

Again I expressed astonishment at this remark. I told him the Lord had said to Moses, "And this day [the Passover] shall be unto you for a memorial; and ye shall keep it a feast by an ordinance forever" (Exod. 12:14).

He seemed to be perplexed at the word "forever," and rightly so. Then I further added, "Do you believe 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth' (Isa. 53:7), is typical of the Messiah?"

"Indeed I do."

"Do you remember the words of Abraham to his son Isaac's query when ascending the mount in order to offer up Isaac in accord with the command of Jehovah, 'My son, God will provide himself a lamb for a burnt offering' (Gen. 22:8)? Do you believe this was spoken prophetically by Abraham?"

"Naturally, I do."

NOW WAS MY TIME to strike.

"Now, Rabbi, you have just told me that the Passover lamb is a type of the Messiah to come. When Abraham spoke those memorable words, he spoke prophetically. When Isaiah wrote about the Lamb being led to the slaughter he had the Messiah in mind. God had said that this feast was to be continued forever. Am I correct in this assumption? Whatever may have been the duration of the period of time that the lamb has been omitted, for that length of time you have been acknowledging that the Messiah has come?

"If God provided the Lamb there is no occasion in continually offering the lamb. Furthermore, if the Lord did not provide the Lamb, and you do not offer the lamb, are you not sinning?"

Strange as it may seem, he acknowledged the truth of my query. At this point I planned to introduce an English

New Testament, but it did not work. He in turn tried to sell me a book he had written. After scanning it rather hurriedly, I was attracted and determined to get it, but not by outright purchase. It was going to be some kind of an exchange if possible. I turned to the back cover and saw the title in Hebrew, *Taldes Sepher Adam*, "The Book of the Generations of Man."

"Rabbi, you have a very striking title in Hebrew for your book, *The Book of the Generations of Man*."

When he saw that I could read Hebrew he was astonished. He looked me over from head to foot.

"You don't look like a Jew. How is it that you can read Hebrew?"

"By the way, Rabbi, you don't look like an Englishman, how is it that you can speak English?" He seemed to have as much of a laugh out of this as I did.

"You could write a book about the generations of man, but I have a book of the generations of the Messiah."

"What? Let me see it!"

Thus, I opened my kit and removed a Yiddish New Testament, and opening it at the very first page I asked him to read. He read audibly to my astonishment.

"This is the book of the generation of Joshua, the Messiah, the son of David, the son of Abraham." He continued reading the genealogy, interspersing an occasional, *Ametz* (this is indeed truth, or, I believe it).

"How much do you want for this?" he asked at length. We made the bargain of an even exchange. I also gave him two tracts that I wrote, "Like unto Moses" and "Where Is He?"

While visiting a tailor, he asked me what I meant by typifying the Messiah.

"Now, Sam, if I should order a suit, you would take various measurements, and mark them on a piece of paper. After I have gone, you would make a pattern according to the measurements you had taken." To this he readily agreed.

"Then you would lay the pattern upon the material selected, and cut it according to the pattern. In other words, the pattern will determine the outcome of the suit."

"You are right in that."

"Now after the suit is made, what will you hand me, the pattern or the suit?"

"I would give you the suit."

"You see, Sam, in the *Tanach* (Old Testament) we have the type or pattern of the Messiah. However, in the New Testament, we do not have the type or pattern of the Messiah; we have Him. I am happy to say the Messiah of the New Testament fits the type given in the Old Testament."

One time while in a drug store, I was asked, "Are you a Christian?"

"Yes."

"Does Christian mean Christlike?"

"Yes."

"Do you know that Christ kept the Sabbath?"

"Certainly, I know that."

"How can you call yourself a Christian, Christlike, if you worship on the first day of the week?"

This was a new question to me. There was only one thing I could do and that was look to the Lord. This is what came to me, and I in turn passed it on to him.

"You work six days and rest on the seventh. Therefore, you work in order to obtain rest?

"Yes."

"Well, do you have the rest of God which you anticipate?"

He thought a little bit and hesitantly replied, "No."

Indeed, when pressed, the Jews cannot truthfully say that they have the rest of God. When it is based upon works, rest is out of the question, as we read, "By the works of the law shall no flesh be justified" (Gal. 2:16; cf., Rom. 3:28; Acts 13:38, 39). "Now, I rest the first day of the week, and work the next six. Therefore I rest in order to work. Which do you think is best?" Very reluctantly he acknowledged the latter.

Other outstanding objections that are raised in this project are the triune personality of the Godhead and the deity of the Lord Jesus Christ. They believe that we have taken a Jewish man and elevated him to the place of Deity. Now, this is an utter impossibility for either Jew or Christian. No one can make God out of a mere man. However, Jesus, while truly man, was indeed God, not because He became God, but because He being God became man. As I said before, it is impossible for man to become God, but it is not impossible for God to become man, for God is Almighty. This attribute is claimed for God by both Jews and Christians. Hence, there should not be any difficulty in arriving at this conclusion wholeheartedly.

There were several occasions when the deity and the humanity of Jesus were manifested at the same time. For instance, one time while sailing across the Sea of Galilee, Jesus was fast asleep. Thus we see the true human character of the Son of God. However, when the boat was about to sink, as the disciples thought, He arose and said to the storm-tossed sea, "Peace, be still." Immediately there was a great calm, and the disciples fell down at His feet and worshiped Him. He accepted this acclaim. Accepting it as He did, He must have been what they said He was, or else Jesus was a blasphemer.

Judaism universally claims that Jesus was the best man that ever lived. If this claim is true, He must have been what He said and acknowledged He was. Personally, I could not worship a liar or condone one. We never speak of another liar in this tone of voice, why Jesus? If He was a liar, He was no better than the rest of the liars and simply worthy of the same punishment.

Again, it is not that we have taken a Jewish man and made a God out of Him. But what did occur at the virgin birth, the nativity of Christ, was that Jehovah, the everlasting God, the God of Israel, came down and became man. We read, "The Lord himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). This was to be an unusual sign. A woman giving birth to a child through man is not a sign extraordinary. But for a woman to give birth to a child without that assistance is extraordinary and involves the almighty power of the miracle-working God of the universe, who cannot lie (Num. 23:19).

Sometime ago, a rather novel thing transpired while interviewing a man. This concerned a probable explanation of the plural personality of the Godhead, for the plural noun *Elohim*. Any Hebrew scholar will acknowledge the plural formation of this noun. However, I was speaking to one who did not know Hebrew. Hence, he questioned the veracity of my statement that *Elohim* was a plural noun. He inquired of another Jew, versed in the Hebrew, a materialist, who told him that I was correct, but that as a Christian I did not know all the details.

According to him, God's name originally was *El*, which is singular, and later He changed His name to *Elohim*. The explanation given was that *El* revealed Himself to the Hebrew people and did marvelous things for them, insomuch that they found Him to be their God. Furthermore, they appreciated these tokens of His favor bestowed upon them. In turn they, in order to prove their appreciation, incorporated His name into their names: Samuel, heard of God; Elijah, my God is Jehovah; Elisha, my God saves; Bezaleel, in the shadow of God. With this *El*, God was not well pleased. Therefore, to avoid this desecration of His name, He changed it to *Elohim*, which is of plural formation.

Really, this was a very nicely concocted story, but the first name in the book of Genesis, the First Book of Moses, is neither *El*, nor Jehovah, but *Elohim*. If *El*, God, is only one person and He assumes the name *Elohim* which indicates plurality, then God is a hypocrite, as He pretends to be something which He is not, namely, He assumes plurality when He is only singular. This is the only conclusion that would be acceptable to a sane person.

Despite this, the average Hebrew will not accept this, because he has been taught from his youth that the reason God put His name in the plural was to indicate majesty, and Hebrews use the Hebrew word for kingdom to sup-

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The Second Coming of Christ in Miniature

By REV. L. H. VAN SAUN

IN THIS verse, the Holy Spirit has given us a royal portrait of Christ's future kingdom in manifestation—a miniature, it is true; nevertheless one that coincides with the transfiguration scene recorded in Matthew 17. Just as the transfiguration contains the essential characteristics of the coming kingdom—the Lord Jesus Christ in glory; Moses and Elijah, representatives of those who have entered the kingdom either by death or translation; the representatives of Israel in the flesh in the future kingdom; those nations who are finally to come under Christ's rule—Luke also records certain elements that go to make up a complete picture that reveals the second coming of Christ in miniature.

> And he came down with them.
> —Luke 6:17

From the beginning of Christ's earthly ministry, His lips were full of the second advent. All of His great discourses to that little band of disciples were filled with the revelation of Himself as the rejected and crucified Messiah, yet as the risen and glorified Son of man who would be seen "sitting on the right hand of power," and coming in great power and glory.

The whole New Testament speaks of the coming of Christ as being imminent, and in a manner that is intended as an admonition and warning. All this is summed up in the warning of Christ Himself, "Watch therefore: for ye know not what hour your Lord doth come. . . . Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matt. 24:42, 44). Let the Church of Christ face the truth that "the coming of the Lord draweth nigh," "and that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). The apostle Paul has shown that the hope of Christians who compose the model Church of the New Testament is "to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (I Thess. 1:10).

Beginning with the twelfth verse of Luke 6 we read that our Lord Jesus Christ "went out into a mountain to pray, and continued all night in prayer to God."

This speaks to us of the intercessory work of Christ for His Church in this present age. Christ is a priest forever after the order of Melchizedec, the deathless, immortal man; and He became such by His resurrection (Heb. 5:5). Many believers are not aware of this office work of our Lord as priest in heaven (Heb. 9: 12, 24). He acts for us in heaven as our righteousness (Jer. 23:6), the perfect and holy One in whom God the Father sees us, for "as he is, so are we in this world" (I John 4:17). He is our Advocate (I John 2:1), the One through whom we may confess our sins, and then claim forgiveness by virtue of His shed blood (I John 1:9). As our Intercessor, He sees and anticipates our every need, and is therefore able to save us to the uttermost (Heb. 7:25).

"And when it was day, he called unto him his disciples" (Luke 6:13).

The time of Christ's absence from this earth is one of spiritual darkness and is likened to the night. The apostle Paul writes that Christians are "the children of the day: we are not of the night, nor of darkness" (I Thess. 5:5). But nevertheless, the Church on earth is in a world of blackness greater than the darkest night, and as the hour of Him who is the "light of the world" draws nigh, Christians are to believe "the night is far spent, the day is at hand" (Rom. 13:12). Of what day is the apostle speaking? The day when our Lord Himself shall descend from heaven with the shout that will raise the dead in Christ, and translate those who are alive and remain unto His coming, when they shall be caught up together in clouds to meet the Lord in the air (I Thess. 4:14-18). The Church caught up to be with the Lord is represented in Luke 6:13 by the chosen twelve, "whom also he named apostles." It will be noticed that He called His disciples to Him while He was on the mountain heights. In Revelation (4, 5) we have the fulfillment of this symbolic scene. The door opens in heaven, and the Church, represented by the enthroned elders, is called up into glory (4:1).

There are two distinct stages or parts to the second coming of Christ. The first stage has to do with His *parousia*, which means simply "personal presence." This is used of His return as that event relates to the blessing of the saints of every dispensation, by the resurrection of their bodies in glory, when "shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:54). But the personal return of our Lord Jesus Christ is in a peculiar way the "blessed hope" of the Church (Titus 2:11-13), when He shall come as the Bridegroom to take His chosen Bride unto Himself. Then the marriage ceremony shall be followed by the marriage supper in heaven (Rev. 19:7-9).

"And he came down with them" (Luke 6:17).

The second stage of Christ's coming is described by the Greek word *epiphaneia*, which again means "an appearing," but which also may be translated "brightness." The coming of our Lord for His Church will be secret and unnoticed by the world, when as a thief He silently comes, takes the treasure, and is gone. When He comes with His Church in power and glory, it will be to put down all rule, authority, and power that shall be found headed up under the person of the Antichrist, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness (*epiphaneia*) of his coming" (II Thess. 2:8). The revelation of Christ's *epiphaneia*, or "brightness of his coming," is carried out in the following passages of Scripture that support this teaching: "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24:27). "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him" (Rev. 1:7). The apostle John bears record that Christ's coming as King of kings, and Lord of lords is to be that of a warrior and judge (Rev. 19:11-21).

WHEN WE TURN to the Old Testament, we find that the national hopes of Israel were centered in the Messiah, and the realization under Him of the purposes of God on the earth. Isaiah clearly foresaw the ultimate victory of God through an appointed Servant, who through travail should bring in the promised kingdom, and thus the prophet cried, "Oh, that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence . . . to make thy name known to thine adversaries.

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The Cross in Ezekiel 9

An Old Testament Word Study

By REV. F. W. HABERER

MANY Old Testament types, suggestions, and intimations point clearly to the fulfillment on Calvary of the sacrificial offerings for sin. One of the most interesting statements is found in Ezekiel 9:4:

> *"And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."*

Even in the original text as we have it today, we do not immediately grasp its significance, because it looks entirely different from what it did when the prophet wrote it. The modern Hebrew alphabet is an importation by way of Babylon. An ancient Israelitish alphabet has been discovered in which the final letter was written in the form of a cross (+). Coins of the Maccabean period (second century B.C.) also have on them the *tav* in the form of a cross.

So when the ancient prophet wrote, he really said that God would make a cross upon the foreheads of those individuals who were to be spared in the time of destruction, when the wrath of the Lord would be poured out upon them because of their sins. The verb *v'hithvitha,* meaning "and thou shalt make a cross," is followed by the noun *tav* meaning "a cross."

It is still a custom, from very ancient times, that the person who is unable to sign his own name makes a mark in the form of a cross. That mark is accepted as his signature, and the signature of a person stands for the one who wrote it. The person who makes the cross is responsible for that to which he has set his seal.

God told Ezekiel that He would seal certain Israelites and assume the responsibility of delivering them from the destruction coming upon Jerusalem. John's prophetic vision discloses 144,000 from the tribes of Israel who are kept safe out of the Great Tribulation because they are sealed with the seal of the living God in their foreheads (Rev. 7:3).

NOW IN CONTRAST we have the adherents of the Antichrist sealed with the mark of the beast in their foreheads (Rev. 13: 16, 17), without which it will be impossible to buy or sell. In preparation for that time the world is rapidly becoming "mark conscious." Nazis, fascists, communists, all have their distinctive marks. Even in America, the common dime bears the imperial fasces of Rome, and governmental agencies are designated by letters. We have lived to see the day when it was impossible to buy or sell without three letters, "N.R.A."

The apostle Paul tells us that every believer, whether Jew or Gentile, is "sealed unto the day of redemption" by the Holy Spirit. Because of this we are promised deliverance from "the wrath to come" (Eph. 4:30; I Thess. 1:10). The seal is the Holy Spirit Himself, who is God.

When we go to the polls to cast our ballots, we mark the candidate whom we wish to elect, with a cross. It indicates that he is our choice. Peter tells us that believers are the elect of God "through . . . sprinkling of the blood of Jesus Christ" (I Pet. 1:2). "I have chosen you," said Christ, and the Holy Spirit is the seal and indication of His choice (John 15:16).

THE SEALING WITH THE MARK of the cross and the coming wrath followed the departure of the glory of God from the cherub above the mercy seat upon the Ark of the Covenant (Ezek. 9:3). For centuries the blood of the sacrifice on the Day of Atonement had been sprinkled there in the Holy of Holies by the high priest. But with the shedding of the blood of the Son of God upon the cross, the Ark and all the other temple furniture had no further purpose. The rent veil showed the open way into the holiest of all; the glory of God no longer rested upon the "shadows," which were but types of Christ. The Cross had superseded the Ark with its mercy seat as the *hilasterion* or "place of propitiation."

The Cross answers back to all the Old Testament types of the sacrifice of the Son of God for the sin of man. A crucified Messiah upon the cross may be "a stumbling block," an "offense," or "foolishness" to a lost world, but to the Christian it is the power of God and the wisdom of God (I Cor. 1:18, 23, 24; Gal. 5:11), and with Paul we "glory . . . in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

GREEK WORD STUDIES

By KENNETH S. WUEST

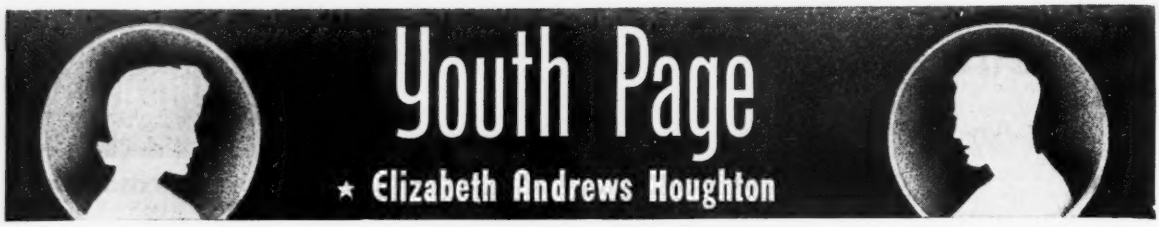
THE LOVE OF COMPLETE DEVOTION

Phileō, a love called out of the heart because of the pleasure one takes in the object loved, is used in John 16:27 where God the Father takes pleasure in and thus loves that believer who takes pleasure in and thus loves His Son. It is an intimate, affectionate, friendly love in both cases. In John 5:20 the Father takes pleasure in and thus loves the Son. It is with a fatherly tenderness that the Father loves the Son. It is a natural affection.

In John 21:15-19 the two words are used together. Our Lord says, "Simon, son of Jonas, dost thou have a love for Me that is called out of thine heart because of My preciousness to thee, a love of self-sacrifice, a divine love?" He repeats the same word *agapaō* in verse 16. Peter answers three times, "Yea, Lord, thou knowest that I have a fondness, a friendly affection for thee that is called out of my heart because of the pleasure I take in thee." Jesus in verse 17 uses Peter's word *phileō.* Our Lord desired *agapaō* love from Peter. Peter only testified to *phileō* love for his Lord. Peter remembering his denial on that terrible night, was hesitant to affirm the highest, noblest kind of love for his Lord. It was his humility and feeling of unworthiness that caused Peter to use *phileō.* He did not use *agapaō,* the love of complete devotion, but *phileō,* the love of personal heart emotion; not the love of surrendering obedience and love, but of personal attachment. But the Lord Jesus tells Peter that some day he will express that highest kind of love to Him in his willing martyrdom on a Roman cross (21:18, 19).

We return now to a list of passages where *agapē,* the noun form of *agapaō,* is found. See the first study for a definition of this kind of love, and study these texts in the light of the distinctive meanings of the word: Matthew 24:12; Luke 11:42; John 5:42; 13:35; 15:9, 10, 13; 17:26; Romans 5:5, 8; 8:35, 39; 12:9; 13:10; 14:15; 15:30; I Corinthians 4:21; 8:1; 13:1-14; 14:1; 16:14, 24; II Corinthians 2:4, 8; 5:14; 6:6; 8:7, 8, 24; 13:11, 14; Galatians 5:6, 13, 22; Ephesians 1:4, 15; 2:4; 3:17, 19; 4:2, 15, 16; 5:2; 6:23; Philippians 1:9, 17; 2:1, 2; Colossians 1:4, 8, 13; 2:2; 3:14; I Thessalonians 1:3; 3:6, 12; 5:8, 13; II Thessalonians 1:3; 2:10; 3:5; I Timothy 1:5, 14; 2:15; 4:12; 6:11; II Timothy 1:7, 13; 2:22; 3:10; Titus 2:2; Philemon 5, 7, 9; Hebrews 6:10; 10:24; I Peter 4:8; 5:14; II Peter 1:7; I John 2:5, 15; 3:1, 16, 17; 4:7, 8, 9, 10, 12, 16, 17, 18; 5:3; II John 3, 6; III John 6; Jude 21; Revelation 2:4, 19.

Love's secret is to be always doing little things for God, and not to mind because they are so very little.—Faber.



BETHLEHEM

By **Rev. William Ward Ayer, D. D.**

O'er a stable, through the darkness
Shines a beam of radiant light;
Wise Men follow, filled with wonder
As the star illumes the night.

In a manger, lo, there sleepeth
One of whom the angels sing;
Let us now draw nigh and worship,
Offerings to the Christ Child bring.

Hear the mother's song so gentle
Echoing through the stable dim;
Hear the sweetly cooing Infant;
Hear the lowly shepherds' hymn.

Can it be those hands so holy
Will by cruel nails be torn?
And that brow so white and tender
Bloody be from piercing thorn?

Dost Thou dream as there Thou sleepest
Of a rude cross lifted high?
Of the shouting and the tumult
And Immanuel's orphaned cry?

Thou didst come, O heaven-sent Baby,
Mankind's grief and shame to share;
Lamb of God, no spot or blemish,
On the cross man's sins to bear.

In a manger, lo, there sleepeth
Christ the Lord, of virgin born;
To His cradle bring our offerings—
Worship Him this Christmas morn!

WHAT A CHOICE!*

By **Dr. Frederick Erdman**

Millions of men are following the teachings of *Karl Marx,* of whom even a friendly biographer, Otto Ruhle, says, He was "a violent, quarrelsome, contentious man; a dictator and a swashbuckler, one at feud with all the world, and continually alarmed lest he should be unable to assert his superiority" (p. 209). What a beautiful picture of a communist "comrade"! What marvelous qualifications for a man to be selected to arrange the social relations of the world! "Dictators" have no "comrades." Such comrades are slaves, or die suddenly.

Marx was "involved in the most venomous personal quarrels" (p. 101), and "was made blind and crazy by his hatred of his rival" (p. 236). Is it conceivable that any economic theories based on envy, hatred, fury, and murder will ever bring peace and prosperity to the world? Quite otherwise.

Marx spent his life inciting men to revolution, civil war, and massacre. As a logical result of his teaching the Soviets have slaughtered not only several million Christians, but have sent more prisoners to Siberia than all the tzars, and bloody purges hold the whole nation in absolute slavery. Communism is government by assassination. How can any American call it "an interesting economic experiment"? It is an experiment to learn how long murderers can maintain the forms of civilized life. By what further insane logic do American communists hope to escape the bloody purges which are necessary to keep any comrade in supreme power?

"The man did not know how to spend a shilling wisely" (p. 385). "His incapacity in monetary matters involved him in an endless series of struggles and catastrophes. He was always in debt" (p. 383). "He could not in all his laborious life earn his own living." What supreme absurdity to select a man who could never earn his own living to manage the finances of the world! It is not improbable that one difficulty in Marx' earning a living was the fact that few people wished to employ a man with the disposition of a vicious bulldog.

"Do men gather grapes of thorns, or figs of thistles? . . . Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Matt. 7: 16, 17). Since "the fear of the Lord is the beginning of wisdom" (Ps. 111:10), what is communism?

"The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Cor. 4:4).

This same biography of *Karl Marx* very incidentally gives the reason why Marx became an atheist and later the father of communism. It was through the personal influence of Strauss and Bauer, who began the modern higher critical attacks on the authority and inspiration of the Holy Scriptures. Their arguments to prove that God's Word is a collection of fabrications undermined Christianity in Germany. . . . When a nation or its leaders cease to be influenced by the Bible, what is left? "The carnal mind is enmity against God" (Rom. 8:7). Men, therefore, become full of all wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, implacable, unmerciful (II Tim. 3:2-4). This is why the world is as it is.

All human problems are fundamentally theological. They are not economic, social, or political. These are mere surface indications, but even many modern American Christians have turned their backs on "theology" and millions have turned away from Christ, the eternal Son of God, who became a man for our salvation, who became a Jew for our salvation, and have turned to an unregenerate, renegade Jew, Marx, for the salvation of the world.

Seeing the inevitable horrors of communism in Russia, the Germans turned to nazism and anti-Semitism and paganism. Since communism and nazism are so largely the result of modernism in theology, why are the same arguments of Strauss and Bauer being taught in many of the schools and colleges of America today? Can America reject the Word of God of eternal truth, and love, and justice, and expect to escape the consequences?

Marx would invent any lie to ruin an opponent (pp. 289, 290). Should anyone therefore believe anything a communist says? Did many people accept what the Soviets said about Finland?

He had "the most venomous personal quarrels" (p. 101), but "he preached a stirring doctrine of world brotherhood. He remained a lonely egoist." He preached brotherhood based on envy, hatred, and murder. Is hypocrisy another qualification for world leadership? Do American communists show any intelligence except in following such a guide to the lower regions? Where are the brains of American college professors who have chosen a liar to lead the world to truth, a beggar to manage the banks of the world, a wolf to care for sheep?

Marx, who could earn no capital, wrote *Das Kapital* to tell the world how to get capital from those who had the character and the patience to earn and save money. All capital is primarily the result of self-denial, because it is always easier to spend than to save money. Marx knew that robbing banks is only a temporary success. He therefore began his program to persuade a majority of the people in the world that all poverty, sickness, and sorrow, all drunkenness, wickedness, and wars are due to those who have saved some money. When once convinced of this, it will be easy for the majority to kill off the minority. Then the world will have universal poverty and happiness. All the criminals of history have used violence to take capital from others. Marx is the first one who has invented enough lies to make so many people think they will never be happy until the control of their finances and families is in the clutches of a Marx or a Stalin or some other nice gentleman who is a "violent, quarrelsome, contentious man, a dictator and a swashbuckler," a man who becomes "blind and crazy" by hatred of his rival if opposed (p. 236). What a choice!

*This book review was written for the author's two sons. Dr. Erdman is a son of Dr. William J. Erdman, of honored memory.

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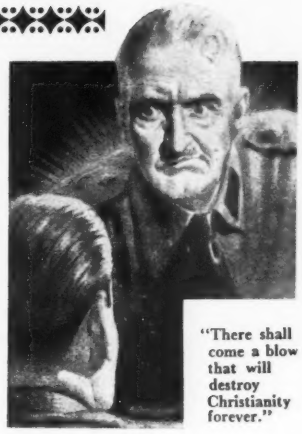
THE MYSTERY OF MAR SABA

By J. H. HUNTER



"There shall come a blow that will destroy Christianity forever."

FROM all parts of the world have come expressions of appreciation of this great story, as it has appeared serially in the columns of "The Evangelical Christian". Undoubtedly it is one of the great books of the year—perhaps the greatest in the Christian sphere for many years. Its appeal is threefold: It is (a) A thrilling story, (b) A chapter of contemporary history of Palestine, and (c) A great defence of the Christian faith.

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What was the plot that Germany had concocted to destroy the British Empire and Christianity? Who were the hooded ones? What part did the lovely Greek Jewess play in the intrigues of Palestine? These and many other intriguing questions are answered in breath-taking episodes as the story unfolds.

THE MONASTERY OF MAR SABA

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Abdul-Fady, Eminent Arabic scholar, says: "I have seldom found a book or article with such a high standard of accuracy." So writes Abdul Fady (Mr. A. T. Upson) in a letter to the author. Mr. Upson is one of the finest Arabic scholars in the world and has spent his entire life in Egypt and Palestine. He knows the locale of the story as few men do.

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Rev. W. Paterson, M.A., Paisley, Ont.: "Of all the religious novels of the year. 'The Mystery of Mar Saba,' by J. H. Hunter, is undoubtedly the best. It is thrilling, and from beginning to end is brimful of interest. There is not a dull line in it, yet the author has contrived to convey, not only some of the great cardinal truths of the Christian religion, but also to fortify it with convictions which have helped to stabilize the faith of many. Needless to say, there is a love story, but so beautifully told that it is evident the writer has a very lofty, yet a healthy conception of true womanhood. It will appeal to the youthful mind, for it is full of adventure—but the main point of the story is to show what place the Resurrection of Christ holds in the Christian revelation. The author knows the country where his scenes are laid. It is indeed a fascinating delineation of life in Palestine today."

We expect the first edition will be rapidly exhausted. If you wish to secure copies, place your order now. Give it for Christmas. Both Christians and non-Christians will read this enthralling tale with eager interest.

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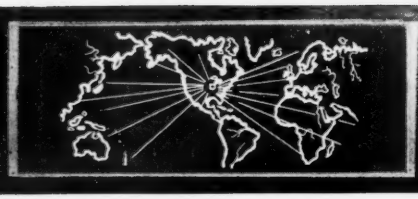

Missionary Department

★ William H. Hockman

AFFAIRS IN THE ORIENT

Public attention has for many months been solicitously focused on the English Channel, but in more recent weeks two other centers have developed serious symptoms of the horrible malady from which our poor world is now suffering. War is already an actuality in the Balkans and Near East, and threatens to blow everything to pieces in the Far East. Japan has long been intoxicated with the dream of ruling the earth, at least that part of it commonly called the Orient. Having once upon a time defeated the Russian giant, and having more recently forcibly occupied a large portion of the old Chinese empire, the Japanese militaristic government now looks with envious eyes upon the alluring East Indies, the treasure hunter's paradise for full four hundred years. Possession of these isles of romance would not only bring fabulous wealth to Japanese coffers, but would place their armed might in the strategic position of controlling the cross roads of Oriental traffic. America has vast investments out there, as well as Britain and the Netherlands. A number of articles essential to our industrial and economic life are imported from there. So America is edging near the vortex of armed conflict with the truculent Sunrise Kingdom. It is all very vague at the present moment, but the atmosphere is tense with threatening and foreboding.

From our state department has gone a suggestion that American citizens may do well to quit Japan and her occupied territories at their earliest convenience. This has been interpreted as suggesting that a storm cloud is about to break, and all wise people will do well to get out while the going is good. Consternation has resulted from this notification, which in turn has precipitated much anxiety, even to the point of hysteria. Some few people have literally run away and left all their possessions. In one instance, a woman is reported to have gone off on a few hours notice without making any move to dispose of her household affairs, even leaving a brand new motor car standing at the door.

Many of our readers are deeply concerned over missionary friends in that section of the world. What is their plight at the present hour? Are they in immediate danger, and should they be urged to evacuate? It will prove to be the part of wisdom not to be too hasty in forming judgments from newspaper headlines, but rather take the trouble to write directly to the head offices of the missionary societies with which your friends are connected. The officers of the missionary organizations are naturally deeply concerned about everything that affects the welfare of their workers on the field. They are continually in close touch with those workers by air mail and cable, so as to have their finger on the pulse as it were, and are also in touch with the authorities at Washington. You can trust them to be giving their prayerful thought to the matter of framing courses of action that are sane and sensible.

★

Africa's Future

WHAT ABOUT THE PHILIPPINES?

The Philippines are unquestionably much desired by Japan, and there is a very general feeling that not many years will elapse after American retiral in 1946 until the islands will be absorbed by their powerful aggressive neighbor. Indeed, the Filipinos themselves are more or less prepared for this in their thinking. What may be eventually acquired by peaceful (?) penetration, is scarcely worth costly warfare at the present moment. Japan is too near exhaustion to start a war with the U. S. A. over the Philippines. Her eyes are turned toward other spots just now. Government officials do not anticipate any serious situations developing in the Philippines in the near future. Relative to our missionary friends in the islands, it will interest many of our readers to scan a brief letter recently sent out by The Association of Baptists for World Evangelism, of which Dr. Harold T. Commons is president. Their main work is in the Philippine Islands. This communication was addressed to the relatives and friends of their missionaries:

"Doubtless you have noticed statements in the press recently regarding the advisability of Americans withdrawing from the Far East, and lest you should become unduly alarmed for the safety of our missionaries in the Philippines, we thought it wise to write you this letter of reassurance.

"The advice of the state department refers only to China and Japan, and in no way affects the Philippine Islands. In fact a party of our missionaries sailed for Manila on Oct. 5, and another party is planning to sail on Nov. 8. Thus far the government has placed no restrictions whatever on traveling to and from the Philippines.

"However, we are fully aware that we are living in troublous times and are

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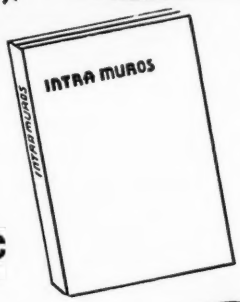

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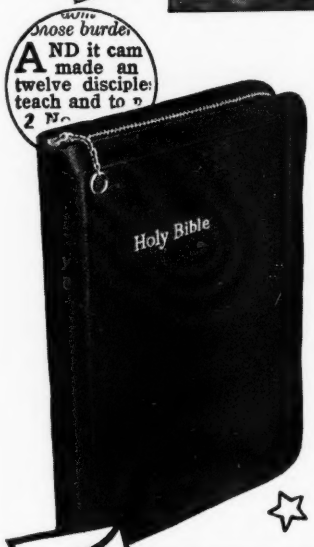

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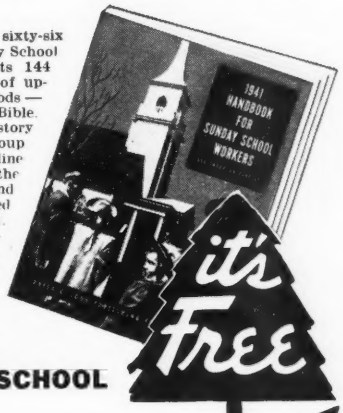

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In their extremity, after terrible sufferings under Nazi persecutions, thousands of these refugees have found shelter in Refugee Homes of the International Hebrew Christian Alliance in Great Britain.

Night and day, under a relentless rain of

Jewish Refugees fleeing from massacre carrying sacred scrolls.

bombs scattering destruction and death, our *refugee workers* in England bravely labor to care for these homeless Jewish Christian refugees. In the name of Christ we have given food and shelter and the comfort of the Gospel to multitudes of these victims of Nazi ruthlessness.

Aiding Victims of Nazi Persecution Since 1933

Work Founded in 1925

Hitherto, Christians in Great Britain supported our work. They still do, partially, as they are able. But now their backs are against the wall and their resources are depleted. Yet our refugee workers in England must give bread to the hungry, medical care to the wounded and the comfort of the Gospel to the disconsolate.

As we look forward to a happy Christmas season in this land of peace and prosperity, let us remember these suffering brethren of Christ. This great faith work merits your interest and prayers. That you may be informed, please write for free booklet, "Is It Nothing to You?" Mail postcard or letter today and this interesting booklet will be sent immediately without cost or obligation. Address:

International Hebrew Christian Alliance
The Rev. Jacob Peltz, Ph.B. B.D.
2854 Eastwood Ave. Chicago, Ill.

keeping in close touch with our missionaries in view of any developing crisis. A large degree of discretion has been given them to act as they deem best in view of any sudden emergency. Furthermore, we are keeping in close touch with Washington and with events as they develop. Thus far, however, there seems to be no immediate danger of the trouble spreading to the Philippines. Please remember that press reports are nearly always presented in exaggerated ways, and rest assured that we will neglect no reasonable step to protect the welfare of our missionaries as well as the maintenance of their important work."

WHAT ABOUT CHRISTIANS IN JAPAN?

Excerpts from a carefully prepared letter coming from a missionary leader at the heart of things:

"Just a word which may aid you in your prayers for this sector of the great harvest field. At such a time of acute peril it is easy to let discouragement, fear and depression reduce our prayers to silence. And yet, on the other hand, the very state of things should drive us to pray as never before. What we have to say in the following paragraphs is not based upon hearsay, but rather upon an appraisal made by some of our responsible brethren in recent days.

"1. Because of long duration of the 'China incident,' Japan has come into a state which is tragic in the extreme. This, together with other factors, is driving this country rapidly into totalitarianism, with a general reorganization of the whole political, social, economic, and religious structure of the nation. There are numerous German officers in Tokio and other places, not to mention Italians, who are glad to co-operate in this move which is in accord with their own plans for world dominion.

"2. In common with other totalitarian movements, this one is based upon a religious philosophy which gives sanction to every act—the conception of the divine state and the divine ruler. This idea being contrary to the teaching of the Bible, Christianity is now regarded as an enemy of the 'new order' and will only be tolerated as it is divorced from all so-called foreign elements, and thoroughly Japanized, i.e., accepts State Shinto. This involves participation of the churches in Shinto ceremonies, the erection of god shelves or shrines in churches and homes. The question here is not whether these ceremonies are religious or not, but rather that they require people to offer to the creature that which is due to God alone.

Superlative Egotism

"3. This ultra-nationalism or superpatriotism is essentially anti-foreign, and strongly resents the slightest suggestion that there is any good thing which originated outside of Japan or was ever invented by a foreigner. Even baseball is now in process of being Japanized, and uniforms, vocabulary, etc., are to be completely purged of all Americanisms. As a Japanese friend said recently, anti-foreignism is pure hysteria and thoroughly illogical, but it is a fact which must

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Urgent appeals come to us from Polish and Russian missionaries in Poland-Germany asking the Christians in America to remember them in prayer. The Gospel is being preached without hindrance, and there is a spiritual awakening. *Bulgaria* and *Jugo-Slavia* are also still open for missionary work, as well as the *Far East* where the Gospel message is being brought to Russians, with great blessing. In December *two more missionaries* will sail to *Alaska*, where many Russians and Indians are accepting the Lord. There is a great need for more Russian and Polish workers among the Slavic people in *South America*. Your prayers are greatly appreciated.

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be recognized. Thus every foreigner is looked upon as a potential spy, and the people are exhorted to have no dealings with the people of other countries, especially Britain and America. The result is that if one even attends a Japanese or Korean church, or calls upon a Christian worker, he is likely to involve his friends in acute embarrassment, as they will almost certainly receive calls from the police and gendarmes.

"4. The complete elimination of all foreign influence, except that of the Axis Powers, is depicted as one ideal way to celebrate the twenty-six hundredth anniversary of the founding of the empire! In carrying out this idea, strong exception is being taken concerning the statement regarding the supremacy of God in our Christian creeds. Certainly the annual meetings this year will be the last chance for the Christian churches to take a bold and courageous stand against the inroads of paganism. Already several well-known pastors are in prison, and a world-renowned Christian leader has been released upon his agreement to henceforth leave the capital and live on a small island in the inland sea.

"5. The inevitable reaction to the situation is that the Christian forces are under quite a pall of fear, anxiety, and grave forebodings. This has had the effect of stampeding some into hasty action and injudicious approaches to the authorities with a view to forestalling some of the evils most feared. A member of the largest faith mission in Japan called yesterday to tell us that their Japanese colleagues had just informed them that it would be necessary for all missionaries to withdraw from the Japanese organization and henceforth refrain from even attending Japanese services."

AND IN KOREA

From one of our splendid missionaries in Korea, who is determined to hold on as long as possible and remain in the country despite almost unbearable insults and harrassments until actually forced out by the government:

"The situation here is one of seeming triumph of idolatry. Our days have been full of struggle, opposition, confusion, and seeming defeat.

"In May the government offered a special proposition to our Christian pastors —a trip to Japan, where they might visit high government officials and bow to the leading Shinto shrines. Previously, the moderator of the general assembly had presented offerings to the heathen deities. A violent protest from the ranks of common believers in his district rose up which resulted in several almost entire congregations refusing to attend church. The pastors involved in this idolatry turned spies and betrayed their own members to the police. In one town two hundred Christians were put in jail.

"A large body of pastors accepted a government offer at reduced rates for a trip to Japan, and visited many of the leading shrines. After their return one of the pastors gave a glowing report of their experiences in an open meeting of the church! One of our missionaries, Richard Baird, the only missionary pres-

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for the millions of gravely afflicted, starving Jews in war-torn, invaded Poland

THIS solemn question is put before you, Christian friend, in this blessed country of the United States of America.

A tide of ruthless persecution is now sweeping over the lands of Central and Eastern Europe. From the newly invaded countries, tens of thousands have been forcibly shifted—deprived of all they possess—into the "mass ghetto," the "Reservat," which is set aside by the invaders of Poland for the millions of Jews there. These newcomers add to the appalling spectacle of human helplessness and despair.

Among the afflicted ones are many Hebrew Christians, Hebrew Christian orphans, too, who have no one in the world to care for them.

By your prayers you can help the

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The BETHEL MISSION is, at present, the **only** Evangelical Agency among the Jews in Eastern Europe with missionary stations in former Poland.

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The Bethel Mission maintains an ORPHANAGE for HEBREW CHRISTIAN and other destitute children.

The plight of these little sufferers is indescribable. Because of the forced shifting of the Jews, our orphans, too, were obliged to leave the Orphanage and all their belongings—to go to "exile" in the reservat.

In the new place, they are deprived of the most essential needs for the approaching "Polish Winter." They have lost their clothing, shoes, underwear, bedding and blankets.

Sharing their daily, meagre meal with other starving children who knock at our doors, they indeed are praying the LORD to supply their needs.

The BETHEL MISSION OF EASTERN EUROPE
was founded by Pastor and Mrs. Leon I. Rosenberg

Write to the headquarters: **2223 Monroe Street N.E., Minneapolis, Minn.**

IS YOUR HEART OPEN FOR THE RUSSIANS?

There is not a single nation in the whole world so neglected and forgotten by most of the American Christians as the Russians. Thousands of Russian believers are passing through economic hardships because of their faith. Millions of that great nation are sitting in spiritual darkness, and only a small number of American Christians are realizing their responsibility. Russian believers are suffering greatly for the necessities of life.

The Russian Christian Relief Society, under the leadership of the Holy Spirit, administers relief to believers and carries on Missionary Work among millions of Russians living in spiritual darkness in Europe, Asia, United States, and Canada. We ask your prayerful cooperation for this great work of the Lord.

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ent at the time the report was given, told me about it. He said his heart boiled within him. Numerous police were stationed in the church, but even so he rose to his feet, walked to the platform and asked permission of the pastor to speak. 'What about?' he was asked. He said he wanted to tell the people what God had to say about acknowledging and bowing before other spirits. He was refused. He called out to the people, "Come outside and I will tell you what God has to say about the worship of other gods.' So they crowded out into the church yard. The pastor came and said, 'You can't speak here either.' So he went across to a lumber pile and addressed the crowd. He told them that they had heard that afternoon the names of other spirits pronounced from the pulpit dedicated to God alone, and no one had protested; but he was there to tell them that they were in danger of the curse of God upon both themselves and their children, for God had warned that He alone is to be worshiped and will have no other gods before Him.

"About this time the police tried to drag him down, but he clung on to a big timber, and continued talking for some minutes. Then one Korean jumped up on the lumber pile and shouted, 'The missionary is right. Bow to spirits and go to hell; refuse and get salvation.' He said this only twice when police arrested both him and Mr. Baird and took them to jail.

"Our friend Baird was first taken to the military police and there grilled until 11 P.M., after which he was completely exhausted. How terrible are the experiences of the Korean Christians, who are not as free as citizens of a foreign country. These the police beat into unconsciousness. They customarily beat them with a huge bone of an ox at the base of the skull. Such treatment brings on a half idiocy and loss of memory. They beat the ankles and leg joints with the same heavy bone until the legs and feet swell and the skin cracks. They fill the lungs with water. They seat the victim on a chair with legs outstretched, place another chair on the victims legs and sit down heavily, forcing the knee joints to bend backwards. They place pieces of wood between the fingers for leverage and twirl the entire arm, sometimes twisting the elbow out of joint.

"What would the average church member in America do under such persecution? 'Going all the way' has meaning in Korea. Would our American Christians stand true if thus tortured and then placed in a dungeon reeking with filth?"

A MISSIONARY ON TREK

By Miss Pauline Guyer, of the Sudan Interior Mission, reported in the *Sudan Witness:* "When I was met and escorted through the market town of Kafur, mounted on horseback as I was, I felt as though I might have been the Queen of England instead of just an ordinary missionary woman—the first every to enter this village. As I came in sight, the marketers left their stalls, stepped forward and bowed themselves to the

THE TRUTH ABOUT JAPAN'S CHALLENGE TO GOD

The Meaning of the Greatest Missionary Crisis in a Century

TEN years ago a railroad train in Korea, carrying a Japanese army officer, was passing the Union Christian College in Pyengyang, and the officer was heard to remark to other military men with him, "We must destroy such schools before we can achieve our purposes here."

The destruction is now well under way. The American Christian public knows something of the demands made by Japanese authorities, that teachers and pupils in Christian mission schools make obeisance at the Shrines, thus acknowledging the deity of the Japanese Emperor and recognizing a mythical Japanese goddess as divine.

But the issue has now spread beyond that of the mission schools, and all professing Christians, and Christian denominations, whether foreign or Japanese, in the lands governed by the Mikado are confronted by the question of loyalty to God and Christ *versus* disloyalty through obedience to a pagan, God-denying government.

Time magazine recently devoted more than a full page to what it calls "Christianity's most serious crisis since Commodore Perry in 1853 opened Japan to missionaries."

Is Shinto a religion or not? Is it mere patriotism, as some have contended? Some denominations conducting missionary work in Korea have accepted the insincere claim of Japanese authorities that it is only patriotism, and have "saved" themselves by making obeisance at the Shrines. Many true Christians in Korea and Japan have steadfastly refused thus to worship idols and devils, and some have suffered persecution, even torture.

Christian people in the homelands *must* know the facts about the brazen, blasphemous challenge to God that Japan has laid down. THE SUNDAY SCHOOL TIMES has secured a series of five remarkable articles, covering the whole ground with scrupulous accuracy and astounding facts, by a well-known and much loved missionary who has labored for many years in Korea and who is now in America, Dr. J. Gordon Holdcroft. His articles are of thrilling interest and sobering import. In a personal letter to the Editor he says: "News from the Far East is bad—so bad that we must look *up*."

Dr. Holdcroft brings together ominous facts, tragic facts, and glorious facts. His remarkable articles give information never before published. No intelligent Christian can afford to miss these articles or be in ignorance of the facts. They will be published in THE SUNDAY SCHOOL TIMES this winter.

What Is Meant by the Fundamentals of the Faith

THE Editor of THE SUNDAY SCHOOL TIMES mentioned to a friend that he was a Fundamentalist. "Then you believe that the earth is flat?" asked his friend. No, the Fundamentalist did not believe that! Yet there are many intelligent people, even among Christians, who are strangely ignorant of what is meant by the Fundamentals. If you should ask a member of a conservative church to tell you what the Fundamentals are, would you get an intelligent, accurate, Scriptural answer?

There is nothing more vital to a well-grounded knowledge of the Bible, of the Gospel, of Christ, and of true Christianity, than a clear understanding of the Fundamentals. As a help to this end THE SUNDAY SCHOOL TIMES has asked one of the best-known Bible teachers of today, Dr. William L. Pettingill, to write the following series:

What Is Meant by Inspiration?
What Is Meant by the Deity of Christ?
Why the Importance of the Virgin Birth?
What Is Meant by the Atonement?
Why Was Christ's Resurrection Necessary?
What Is Meant by the New Birth?
The Meaning of the Second Coming
The Eternal Future of the Saved and the Lost

Dame Christabel Pankhurst's Latest Word on Prophecy

A BRILLIANT Englishwoman was challenged by the World War of 1914 to study Bible prophecy. From that day to this Christabel Pankhurst, in recent years honored by the Crown by being made a Dame Commander of the Order of the British Empire, has delved ever deeper into the inexhaustible riches of the prophetic Scriptures. THE SUNDAY SCHOOL TIMES will publish four articles giving her fresh study of:

The History of the Future
War and the Prince of Peace
The Revived Roman Empire
Christ and Caesar

She makes plain why it was a daring prophecy for the lowly Galilean to predict, in the heyday of the Roman peace, that wars would come and would continue to the end of the age.

She makes the terse statement: "The Roman Empire has long been latent. It will be patent in the last phase of the Age."

Her article on Christ and Cæsar is masterly and thrilling. "Christ, when first here, was scrupulous to render unto Cæsar the things that were Cæsar's. . . . Next will come Cæsar's turn to render unto Christ the things that are Christ's."

Will There Be No Millennium?

THE vaporous dream of Postmillennialism has evaporated—two World Wars within quarter of a century rudely shocked it out of existence. But another strange and unscriptual theory is vigorously taught by some Christian believers who count themselves uncompromisingly orthodox, and who are strongly opposed to Modernism, yet who would rob the Church and the world of the hundreds of promises throughout Old Testament and New that Christ is coming again to establish his covenanted Kingdom on earth and to reign over the earth for a thousand years. This impoverishing and defeatist theology, known as Amillennialism (meaning "no millennium") will be fully examined, its unscriptural foundations be clearly exposed, and the glorious promises of God to give his Son "the heathen for Thine inheritance, and the UTTERMOST PARTS OF THE EARTH for Thy possession," will be revealed in a convincing way by Dr. J. Oliver Buswell, Jr.

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"Any book from the pen of this gifted author is always welcome. The lucidity, simplicity, and directness of style which characterizes his writings, are found here also." (Diamonds from Daniel)—MOODY MONTHLY, May, 1940.

"The sermons in this volume (The Coming Collapse) by Rev. W. G. Heslop have the qualities of directness, plain speaking, and earnest appeal to the hearts of his hearers and readers. His position is premillennial. He finds spiritual truth in many unsuspected places, and his expositions are original and suggestive."—THE FREE METHODIST, September 20, 1940.

"Thoroughly sound." (Heaven)—MOODY MONTHLY, May, 1940.

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ground, and I rode through the long line of kneeling figures amid a chorus of 'Greetings for your arrival!' 'May your life be prolonged!'

"I was then led to the hut where I was to set up camp, and found that the people had put up grass lean-to rooms at both doors of the hut preparatory to my coming. Everything that could make me comfortable had been done. The chief had ordered the whole town to be swept, and in each of the sixty homes I visited, that which was the most outstanding was the striking cleanliness (so far as African cleanliness goes) in each compound. The chief of Kafur asked me to conduct services each evening at sunset in front of my hut. He sat near me and was one of my most interested listeners. A traveling Moslem mallam (teacher or priest) teaching in Kafur while I was there, came to see me one day with two of his disciples and asked me to explain to them the way of salvation through Jesus Christ. They gratefully accepted Christian tracts and gospels.

"After five happy days I moved to the next town, Sabuwar Kasa. Like most of these old towns it has been walled, and the larger part of the wall is still standing. Watchmen were stationed on top of it, who ran the moment I appeared to break the news of my arrival to the chief. By the time I reached the edge of the town the chief with some of his important men were there to greet me. He actually stepped out of his sandals, came forward and bowed to the ground in salutation; then putting his sandals in the care of a servant he himself pushed my bicycle into the town. Again I found comfortable quarters with extra rooms improvised for my convenience, and gifts of food—chickens, eggs, yams, milk—more than I could use. Every afternoon in this town I had a fine class of lively boys and girls, and they got a little taste of what fun it is to learn to read. It is remarkable how much they learned in the five short days I was there. Perhaps the most touching service was in a Fulani home, where I told of Christ healing the blind man, only to find that there was a blind boy there—a lovely, tender-hearted lad—and he wanted to be healed. How it made one long for the ancient power! What a joy, however, to be able to tell him of a land where he would be able to see, and see his own Redeemer face to face if only he believed on Him."

"Wrapped" and "Laid"

(Continued from page 198)

Jews have always spoken of paradise as the Garden of Eden. The tree of life is still in the midst of the paradise of God (Rev. 2:7).

We may now come boldly, but still through the blood, into heaven itself, by this new and living way, that is to say, His flesh. But let us remember that He *liveth.* He *was* dead, but now He is alive for evermore. Praise His holy name!

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These Endure Forever

(Continued from page 200)

ever friends.

The saints shall endure forever, for they have eternal life. Christ said, "I give unto them eternal life; and they shall never perish" (John 10:28). Eternal life is made possible to all through the death of Jesus Christ on Calvary's Cross. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). This rocking, reeling world needs the message of the Cross.

Classmates, as we leave this institution of sacred memories, may it be with the realization that there are some things that are eternal and enduring. First, the sovereignty of God—God still rules. Therefore, "we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). Second, the statutes of God—God's Word—shall never pass away. Therefore, we know that it shall not return unto Him void, but shall accomplish that which He pleases, and it shall prosper in the thing whereto He sent it (Isa. 55:11). Finally, the saints of God—God shall preserve us forever. Therefore, no matter what comes, disappointment, persecution, or even martyrdom, "we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

The sovereignty of God, the statutes of God, the saints of God—*these endure forever.* "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58).

Mr. Thornton Was a Christian

(Continued from page 196)

his children; and though while they are living it would be indelicate to say more, I am sure of speaking the truth when I say they are so far from thinking themselves impoverished by the bounty of their father, that they contemplate with the highest satisfaction the fruit of those benefits to society which he planted, which it may be trusted will extend with time itself, and which, after his example, they still labor to extend.

But with all the piety and liberality of his honored character, no man had deeper views of his own unworthiness before God. To the Redeemer's work alone he looked for acceptance of his person and services. He felt that all he did, or could do, was infinitely short of that which had been done for him, and of the obligations that were thereby laid upon him. It was this abasement of heart toward God, combined with the most singular largeness of heart toward his fellow creatures, which distinguished John Thornton among men.

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CHRISTMAS AND THE CHILD

Christianity has given the world a true estimate of childhood. Since Jesus became a child, children have never been the same. He was born of a virgin and his name was Jesus—Saviour. So the Son of God became flesh, grew into childhood and experienced humanity. Born in a lowly manger, carried to Egypt for safety, Jesus was reared in Nazareth and known as the son of a carpenter. He must have enjoyed the normal life of a child, but then as in later years He was without sin.

Jesus became a child. "God emptied Himself in humanity; clothed Himself in weakness and revealed Himself through a human life." Jesus knew the experiences of a child. He dignified and ennobled childhood as well as manhood. He revealed the possibilities of childhood.

The crowning grace of the little child is humility. Nurses are proud to wear their white caps, soldiers are glad to wear the uniform of their country, and followers of Jesus should be glad to wear His uniform—to be clothed with humility. Peter puts it, "Put on humility." It is a Christian not a heathen grace. The childlike person is always humble. When the little child takes hold of the father's hand, the father's strength is his. Our hands are not strong, but God's hands are.

When we think of the Christ Child, Christmas comes to mind. And Christmas is a time of light. Humanity is ablaze with love and good-will. Children are in the foreground. The trust, the humility and the innocence of children should be ours. It is all very well to give gifts and make others happy. But to many Christmas is a monstrosity. We look into the store windows and find them filled with every useless article that the aberrant fancy of man could not possibly want. We receive and give until we are beyond our means. The little Christ Child is harnessed to the rattling wagon of our sordid pride and selfishness and we drive furiously through the mistletoe lanes of Christmas cheer.

If we would be happy we must get rid of self. Christmas with self in the foreground is like Satan at church. It is blasphemy, yet there are people with the best intentions in the world who work until there is no vitality or sweetness in them; and because they are worn out they spoil the day by being petulant or easily worried.—*Christian Union Herald.*

TAKING CHRIST OUT OF CHRISTMAS

And Taking Christ Out of Christian Civilization

CHRISTMAS WITHOUT CHRIST

On Christmas in 10,000 homes there will be big dinners, romping children, friends, music, gifts, holly and mistletoe, but Jesus will not be there. He will not be mentioned; He will not be thought of. Santa Claus will be there, St. Nicholas will be spoken of, the Christian spirit will be there, but Jesus will not be present. There is nothing wrong with this commercial and filial and paternal and maternal gaiety. I can think of no other way so good to spend the day as that, but the pity is what they are missing. The children cry for bread and we give them a stone, and for Christ and we give them Santa Claus; celebrating a birthday feast, but the honored guest whose birthday it is, is not there.

A few years ago we talked a great deal about the Forgotten Man. He is the man who is down and out, who stands in our bread line and draws on our relief. He is the man who suffers because he is poor and neglected, because he cannot make his voice heard. Yet we are wondering after all if the Forgotten Man has not been Jesus Christ, and because He has been forgotten it may be that other men have been forgotten too. And if He had been present through all the years of war and prosperity, no one would have been forgotten. But our markets have not known Him, our law of supply and demand has not known Him, the business dealings of men have not known Him, the stock exchange has not known Him; He has ever been the Forgotten Man.—Dr. James H. Grier, in *The United Presbyterian.*

CHRISTMAS SIMPLICITY

The conspicuous and the spectacular should have no place in memorializing the humble maiden, who traveled from Nazareth to Bethlehem, and the Baby who was born in a stable and cradled in a manger. We plead for Christmas simplicity—for simple gifts, for simple pleasures, and for simple worship. It is the tendency of our age to make of Christmas the kind of festival that brings little honor to the world's Redeemer. Bethlehem stands for the exaltation of simplicity and the coronation of lowliness. It must make sad the heavenly hosts when they observe our worldly entertainments, our lavish expenditures and the rush of our passing days. Too often it is Christmas with Christ left out.—*The Watchman-Examiner.*

THE PEACE OF A STRONG FAITH

Men are queer. They get excited about what is happening away off somewhere,

to the neglect of immediate tasks. Perhaps they have a reason. Like the prairie dweller who sees clouds of smoke to the windward and knows that a whole countryside is aflame and sweeping toward him, some may see with expert realism and prophetic insight that the distant war may soon engulf us. But such are scarce. Most people have not this capacity. They will, however, be concerned with the far-away danger and let themselves become absorbed therein, when all the while there is work at hand waiting to be done. Farms are to be made, factories run, homes developed in godliness and duty, human services to be performed, and spiritual ministries to be bestowed.

Do not forget the immediate task in these distracting days. Learn to leave some of the distant disorders with God. We cannot go on without faith. Jehovah has spoken: "I will be exalted among the heathen, I will be exalted in the earth." Fretting about many things cannot do any good.—*The Watchman-Examiner.*

BICYCLE EVANGELISM

A recent letter from one of our missionaries in Africa contains an interesting passage concerning what she calls her "bicycle evangelism." Her method is to ride her bicycle to a native village, then go from house to house speaking to the women of Christ and inviting them to a meeting to be held later in the day. Sometimes in a single morning it is possible in this way to reach with the message of Christ fifty or more of those who do not know Him as a personal Saviour. "How hard we always pray," she says, "for the right words to use in trying to reach the minds and hearts of these poor downtrodden women. When there is the flicker of dawning light on some old grandmother's face, our heart dances for joy." This missionary in the heart of Africa is doing what other missionaries everywhere are doing, and all Christians should be doing —obeying the message of the Word to "go out into the highways and hedges and compel them to come in."—*Christian Observer.*

NOW, THE "LONGER" BIBLE

The Viking Press, in New York City, announces that it has now published an entirely new book called, *The Bible of the World.* It has 1,344 pages devoted to gathering "into one book the essential elements of all the living source religions of the world." It is a general mixture of parts of the writings of Buddhism, Mohammedanism, Hinduism, Confucianism, Zoroastrianism, Taoism, Judaism, *and* Christianity.

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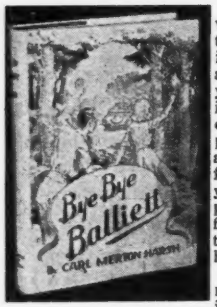

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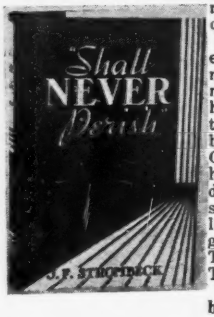

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Remarks the *Religious News Service*, "It is no accident that *The Bible of the World* should be published at just this period in the world's history." Indeed it is no accident. Nothing that the old Devil does is by accident. He hates the Word of God and has labored ceaselessly for 2000 years to destroy it. He is now putting on his supreme effort to crush Christianity and this is one of his acts to that end. Says the *Religious Press* further, "At no time has western civilization been so receptive to the cultural heritage of the rest of the world." Maybe this is so, and maybe not, but one thing is sure, that heathen mysticism and religious ideas of all kinds are spreading through America as never before.—*The Brethren Missionary Herald.*

DISTINGUISHED SERVICE AWARDS GRANTED

The Presbytery of New York each year grants a Distinguished Service Award to those churches which have done unusual and significant work in some particular. This year there were two awards.

One award was granted to Calvary Church for "the spiritualizing of a financial campaign." Under the leadership of Rev. Mebane Ramsay and with the cooperation of Rev. A. F. McGarrah, there was planned and carried out a Christian advance program as a basis for the underwriting of the accumulated financial responsibilities. Members and friends of the church were enlisted in renewed devotion to the work of the church, and for volunteer service. The result was not only successful financially, but there has been a true revival of religion among the people.

The second award was granted to the Mount Washington Church for its "spiritual renewal endeavor." This program, under the leadership of Rev. J. Chapman Bradley, was carried out for three months this past spring. The members of the congregation not only pledged themselves to regular attendance at church services, but to a more complete expression of a Christian spirit in daily life. Fifteen prayer and Bible study groups met regularly in the church every Wednesday evening during the period. This program resulted in lifting the level of the entire church life.—*Presbyterian Progress.*

THE HIGH COST OF CRIME

If we take the figures so frequently seen in the newspapers, which figures we must accept as being very nearly correct, then crime is costing us in the United States every year the equivalent of a solid cube of gold 28x28x28 feet. Stated in another way, this means that if all the gold reserves which our government has stored away (the newspapers make much of the amount) could be used to pay for all cost of crime in

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this fair land, the amount would last only approximately 15 months. In other words, the equivalent of all the gold reserves in the United States is worse than wasted by crime every 15 months. Could we but stop this waste and apply the saving, it would wipe out our entire national debt in three years. Figure it out for yourself: Our annual crime bill is $15,000,000,000; our gold reserves are $18,000,000,000; our national debt $45,000,000,000. The responsibility of remedying our crime situation rests on everyone of us, young people and older folk.—A. J. Wingblade, in *The Evangelical Beacon.*

NEW AMERICAN RESPONSIBILITIES

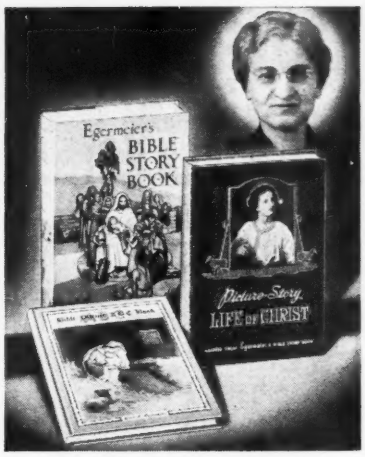
American Lutherans have assumed full responsibility for all Lutheran enterprises in the world, except those of Sweden, which still receives funds from home societies. Of the forty-five Lutheran mission fields, including those of Norway, Denmark and Finland, thirty-one are in serious need. During this summer Dr. Ralph H. Long, executive director of the National Lutheran Council, led in the raising of $500,000 to maintain all these fields on a minimum basis. At least this amount will be required per annum to take care of these missions, Dr. Long believes, and if later the German missions in Ethiopia, South Africa and Sweden lack support, an additional $275,000 will be required.—*Presbyterian of the South.*

BIBLES

There is no "Bible blackout" in Europe, according to a statement by the American Bible Society. Instead, there was a "remarkable increase" in the distribution of Bibles there. "In Germany the incomplete figures from various Bible societies indicate that 1,225,000 volumes were distributed, which is a substantial increase over last year," the report said. "In Hungary, where 169,000 books (Bibles) were sold, the increase is also more than double. In Czecho-Slovakia a similar story is told, where in 1938 the circulation was 50,875 and in 1939 it had risen over 50 per cent. The Bible Society of France nearly doubled its circulation of the previous year, distributing 13,717 volumes in 1939."—*Christian Union Herald.*

RELIGIOUS REVIVAL IN RUSSIA

It is impossible for any nation long to suppress the craving of the people for the Bread of Life. The press has recently contained many items concerning a revival of religion in Russia. One just at hand comes from the Russian official press. It states that the Militant Godless League has fallen from 5,000,000 members in 1933 to 2,000,000, and that the organization has ceased to exist in many localities. The government recently closed five anti-religious museums, which once instructed 3,000 students but are now so sparsely attended as not to pay the expense of continuing. Anti-religious work has been discontinued in thousands of villages and the Komsomol (communist youth) leagues have aban-



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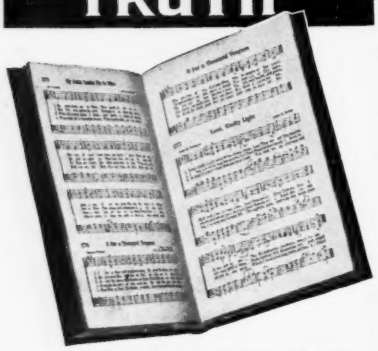

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The Second Coming of Christ in Miniature

(Continued from page 204)

that the nations may tremble at thy presence" (Isa. 64:1, 2).

The prophet Zechariah writes that the Lord is going forth in behalf of His people Israel, when He shall fight against the nations of the earth that are to be gathered at Armageddon under the leadership of the Antichrist, the man of sin. "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley" (Zech. 14:4). It was from Olivet that our Lord ascended; to that spot of hallowed memories He shall return as the Deliverer out of Zion, "and shall turn away ungodliness from Jacob" (Rom. 11:26).

Observe the marvelous inspiration and construction of God's Word. Zechariah declares, "There shall be a very great valley"; Luke records that He "stood in the plain." Surely we have here the guidance of the Holy Spirit. Although the Lord shall come that He may judge His people with a devouring fire and tempest (Ps. 50:3, 4), yet "he shall come down like rain upon the mown grass: as showers that water the earth" (Ps. 72:6).

The portrait of Christ's coming with His Church given to us by Luke includes other companies of people who shall appear on the scene with Him. We read of "the company of his disciples and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases" (Luke 6:17). "The company of his disciples" represents the Jewish remnant who during the Great Tribulation turn to the Lord, proclaiming the gospel of the kingdom, "for a witness unto all nations." Their testimony will bring upon themselves great persecution and martyrdom (Rev. 12:17). The prophet Micah speaks of this "remnant of Jacob," saying they "shall be in the midst of many people as a dew from the Lord, as the showers upon the grass" (Mic. 5:7).

The result of their faithful ministry is seen in Revelation (7:4-14), where we have the further witness that the remnant shall be chosen from each of the twelve tribes of Israel, becoming God's instruments as they preach the gospel whereby "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," come out of the Great Tribulation, having "washed their robes, and made them white in the blood of the Lamb."

Tyre and Sidon represent the multitudes from the nations who shall go up to Jerusalem to "hear him, and to be healed of their diseases . . . and they were healed" (Luke 6:17). "It shall be in that day, that living waters shall go out from Jerusalem" (Zech. 14:8); "for the child shall die an hundred years old" (Isa. 65:20); "and the inhabitant shall not say, I am sick" (Isa. 33:24). For a further description of the character of Christ's reign read Isaiah 11:1-9; 35.

The coming of Christ is the only hope of the world concerning government, for God has said of all the vain endeavors of men to establish a world government of peace based on equity and justice, "I will overturn, overturn it . . . until he come whose right it is; and I will give it him" (Ezek. 21:27). The appearing of Christ in glory is the only hope for Israel; for when He comes to take the throne of His father David, then will a reunited Israel and Judah fully possess the covenant land, becoming the "head, and not the tail" of nations.

No wonder the coming of Christ is called the blessed hope of the Church, for it means her exaltation, the salvation of the world, her Lord's final triumph.

And finally, the Church is to watch, and wait, and hope, for His coming means the end of her pilgrimage here. It means triumph over sin, sickness, and death. It means the possession of Christ's likeness, in the presence of the King, sharing His throne as "heirs of God, and joint-heirs of Christ" (Rom. 8:17). This is her hope; this is her glory; and "he which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:20).

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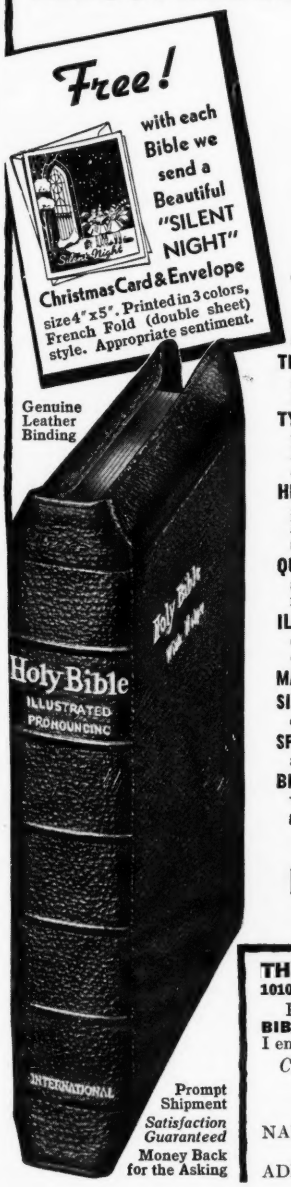

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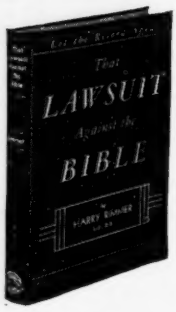

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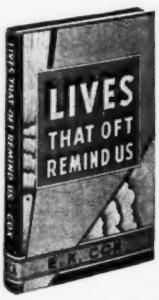

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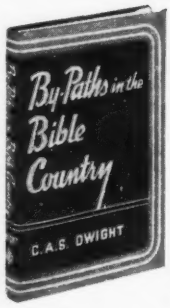

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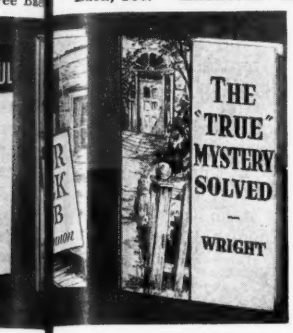

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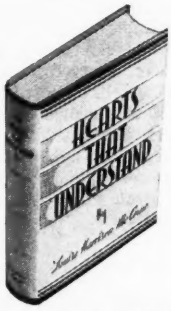

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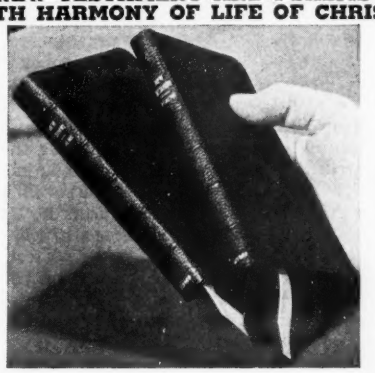

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THE PRESENCE OF CHRIST

A dying man, being visited by his minister, complained that he could not experience the consciousness of God's presence. The minister told him to have a chair placed by his bedside, and then to think that Christ was seated in that chair and reach out his hand to clasp the hand of Christ seated in that chair. The ill man did so and found a blessed sense of the presence of Christ with him in that sick room. When the minister called a few days later, he found his friend dead, but with his hand clutching the arm of the chair in which, to him, the Christ had sat and held his hand. *Have you ever done that—put yourself into an attitude of spirit in which you willed to think and feel that Christ was by your side?*—William Evans, in *S. S. World.*

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"BE SURE YOUR SIN WILL FIND YOU OUT"

Three men in South Boston posed for a passing photographer. They then refused to pay for the picture, beat the itinerant artist, and tried to smash his camera. Then they ran away, chuckling over their exploit, and ridiculing the plight of their victim. But the photographer had one resource which the three rascals had forgotten—the undeveloped plate in his camera. This he developed and turned over to the police. By means of that telltale bit of paper, the three men were recognized immediately and arrested under a charge of assault and battery, and were soon secure in the grasp of the law. *Sin manufactures its own condemnation. For witness against it, the Judge of all the earth does not need any outside testimony.*—Albert Thomas Howell.

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BEGINNING AT THE WRONG END

An old farmer was whining one day: "My—hay—crop—is—a—failure."

Asked a neighbor: "Is your potato crop a failure?"

"No," said the farmer.

"Your oats?"

"No."

"Your corn?"

"Oh, no! Oh, no!"

"Well, neighbor, why not begin with success and thankfulness, and then put your one failure in parenthesis at the other end?'

No answer. Pause for reflection.

Why should not we begin at the right end when we go over our experiences? Why not give God credit for all the good He renders us? Why not forget certain unpleasant things and give our parents and friends credit for all their many kindnesses?—Quoted in *Onward.*

CONQUEST BY ADDITION

There was once a great city somewhere to the east of Palestine known as Jerash. It grew and flourished because of the incense trade with Arabia. Its merchants bought incense from people of the East and sent it all over the Roman world to be burned in the temples set up in honor of the countless gods the Romans worshiped. But not long after that the Christians brought the city to ruin—not by weapons of war and the taking away of human life—not by subtraction but by addition. *They sent through the Roman empire Christ's positive teaching about the one true God, our Father. Then the incense ceased to burn on pagan altars, and the city fell into decay because its trade was gone.*—R. H. W. Shepherd.

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PRAYER ENDS A CHURCH FEUD

I was once in a church where there was a deadly feud between certain members and officers, and it was so bitter that the opposing parties would not even sit on the same side in the prayer-meeting room. After eighteen months of strenuous endeavors to heal the sore and get the contention out of the way, I said to the Lord, "Thou hast put me here, and Thou art bound by Thy promise to stand by me. Now I have sought to remedy this difficulty, and I cannot, and I find this conflict facing me every way, and these antagonists have arrayed themselves against each other like hostile forces; now, Lord, either heal the breach, or remove out of the way the real offenders." *From the day I offered that prayer not one of those offenders ever darkened that church door.*—Arthur T. Pierson.

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WITHOUT SEEING

God is trustworthy without being watched. We may always count upon His being trustworthy without even asking Him to prove this to us—though He is continually proving this to us by His loving provision for all our needs. The Keswick calendar quotes the words of a Christian who was on a bed of pain and sickness and who was asked if he could see any particular reason for his suffering. "No," was the reply, "but I am as well satisfied as if I could see ten thousand. God's will is the very perfection of all reasons." That is faith, because it did not ask to see. God's love and God's will are as perfect today. Shall we not thank Him that this is so, and trust Him fully without trying to "exact" any evidence from Him? *Only then can He bless us to the uttermost.—Sunday School Times.*

LEARNING MISUSED

An old Negro hobbled into a Hebrew drug store for some medicine. He said he had misery in the joints. The Hebrew druggist gave him some salve with this direction on it, *Beresith bara, elohim hessa mayim weeth herec.* The Negro could not understand the directions, and went back to the druggist and told him to write it in English. And this is what he wrote: "Deposit a portion of the medicant in a receptacle, saturate a fabric and make application to the affected part." I think Jesus would have said, "Put some of the medicine on a rag, and put it on the place that hurts."—Albert Thomas Howell.

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SINCERITY AND DETERMINATION

The Ford Motor Company is so earnestly convinced that it has something which all the nations should share that agents carry news of it to all cities in all lands. They do not debate as to whether or no the ox cart of India, the donkey of Spain, or the camel backs of Egypt are sufficient and satisfactory for the transportation of the populations of these lands. *They believe in their own product—and they carry it there. Neither will the Christian argue or quibble over the excellencies of other faiths.* If he has vital touch with God, as men can see Him and know Him in Jesus, he will be afire with enthusiasm to carry unto other nations the good news.—Charles H. Nabers, in *Gladness in Christian Living.*

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NOT BY SUBTRACTION

Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof.—Romans 13:14.

A student, vile of mind, once filled the walls of his "den" at college with evil pictures. And one day when he did not expect her, his mother paid him a visit. She sat in his room and he knew she saw these evil things. Not a word of comment did she offer, but she went to a picture shop and bought the finest likeness she could get of Jesus Christ, and sent it to her son. When next she visited his room, there was not an evil picture in it, but on the wall in solitary grandeur was the big, fine picture of the Saviour. "You know, mother," he said in a shamefaced way, "I found the old, bad pictures would not go with this one, and so they had to come down and go out." She had solved his problem not by subtraction, but by addition. And so Augustine found it fifteen hundred years ago. *"Thou didst cast out my sins,"* he said, *"by coming in Thyself, Thou greater sweetness."*—R. H. W. Shepherd.

The Night Before Christmas

(Continued from page 190)

to sing. The veil is drawn over the actual scene, but we may be sure that the ministers of God, who are flaming spirits forever established in righteousness, obeyed.

The next step in the drama was the appearance of the angels to a few shepherds. Unto these faithful men in the field, who believed the prophecies and had prepared their hearts, the veil which separates earth from heaven was drawn back, and they saw the heavenly hosts reaching beyond the sight of eye. Though the scripture says that the angels announced, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord," and the heavenly hosts were saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:11, 14), it does not say that the angels sang, and yet, music must have formed part of the vision which the shepherds received.

Simultaneously, in a far-off nation, the Wise Men, studying the sky, saw the appearance of a new star. They were men chosen of God because of their search for truth, and when they saw the star they either knew from the general revelation or from the Jewish Scriptures, that the King of the Jews was born. Then began their extensive preparations because of this event, to proceed and to adequately do homage to the Child with allegiance and with gifts. As soon as possible they began their long journey in search of one who was born King. In them we have the forerunners of many Gentiles who were and are yet to come to worship the Christ Child. In them also we have God's divine provision of safety and security for the little Lord Jesus.

Christmas in heaven, Christmas on earth, and now the factor which will make Christmas the most meaningful for you, the night before Christmas in your heart. It is a fundamental truth of the Bible that Christ is reborn in the regeneration of every child of God. Paul wrote to the Galatians, "I travail in birth again until Christ be formed in you" (4:19). When a man is born again, it is literally true that there is another incarnation of God, so that he can say, "Christ liveth in me."

A second great truth of the Bible is that we must make room for Christ in our hearts if we are to have Him there. This is our decision. God will never force the door of our lives. Jesus said to the Church, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him" (Rev. 3:20). We simply must let Jesus in. It is within our power to repent and to accept Him as ours. Jesus came to His own nation, and was rejected, but certain individuals accepted Him and were saved. Thus John writes, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Many things can keep Christ out of our lives. One young man told me, after asking how he might receive Christ, that it was the love of money which was keeping Christ out of his life. Another semipenitent seeker confessed that hate and the inability to forgive was keeping Christ out of his life. Others have confessed ambition, worldly cares, and other reasons.

Are you busy about the many things of this world, and thus have missed Christ? What do you think the innkeeper would have done had he known that he was turning away from his door the One who was the fulfillment of the hope of his own religion? If the angels sorrowed, how would he have sorrowed had he known it? We are living in a world today that seems to have no room for Christ, with its imperialism, war, murder, and greed, but you may yet make room for Him in your own heart.

Have you crowned Christ King of kings in your heart as the Wise Men did in theirs? Are you ready to acknowledge Him as Master, Lord, and King, so that you may become His bondslave? They brought their gifts to His feet because they believed in their hearts that He was the great King, King of the Jews and King of the world. Have you worshiped Him that way? Do you adore Him as the angels adored Him on that first Christmas Eve, according to the command of God and as an outpouring of their own devotion?

Christmas Eve must always be an empty shell, a hollow sham to you, until you possess Him who is the fulfillment of all of its symbols. He is the Lord's Christ. He is the Saviour of the world, and He wants to be your Saviour, for He did the will of God and made satisfaction for your sins when He came into the world.

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MODERNISTIC PREACHER

A.B., Norway, Mich.

Question: The minister in my church is probably a modernist, since he never preaches on the blood, the Cross, or Jesus Christ as Saviour. When I attend I never get anything for my soul for which I hunger. My husband is not saved, and I know he never will be by attending that church. Some urge me to be true to my church, while others urge me to leave and go where the true gospel is preached. What do you advise?

Answer: Since the situation is so serious, I would suggest that you attend some church where the true gospel is preached. Only there will you get food for your own soul, and there your husband may be saved by the proper presentation of Jesus Christ as the only Saviour. Of course, you will not cease to pray for your pastor, as well as for your husband. Also remember to pray for our theological seminaries, where young men are being trained by teachers who are largely responsible for such deficiencies as you have discovered in your pastor. Acceptance of false teachings by young people is comparatively easy, but to get rid of them is difficult.

THE PROPER NUMBER

W.F.E., Monticello, Fla.

Question: Why do some churches have more than seven elders or deacons?

Answer: The Bible does not specify the exact number of such officials for any local church, no matter what the size. This is determined by the church itself, and the number is regulated by the size of the church. Sometimes more than seven are required, sometimes fewer. The seven deacons chosen in the local church at Jerusalem were for a specific work to meet a local emergency (Acts 6:1-4).

A WRONG PRAYER

S.K.D.S., Chicago, Ill.

Questions: (1) What is the meaning of Psalm 137:9? (2) Please explain Revelation 21:17.

Answers: (1) This is a psalm of the captivity, and this verse belongs to the two preceding ones. Both Edom and Babylon are prayed against because of their treatment of Jerusalem. Such praying is not the same as Christian praying. Our Lord said, "Pray for them which despitefully use you" (Luke 6:28). Jesus also set us an example (Luke 23:34). (2) As to this verse, an interesting suggestion has been made, namely, that the ordinary cubit of man was used, but used by the angel. This measurement differs from the one mentioned in verses 15, also used by the angel.

INSPIRATION OF THE BIBLE

R.A.J., Newark, N.J.

Question: What is the fact and the significance of II Timothy 3:16, 17?

Answer: As a whole, this verse teaches the fact of the full inspiration of the Bible, and also states the purpose and the practical value of the divinely inspired writings. The principal fact is that the apostle Paul considered every scripture inspired of God. Being thus inspired, all is profitable, whether for teaching, or correction ("refuting error"), or instruction in right living, to the end (or for the purpose) that the name of God might be fully equipped for every good work.

ORDER OF EVENTS

C.C.B., Annapolis, Ill.

Question: What is the chronological order of events which begin with the second coming of our Lord?

Answer: Since no such listing of events occurs in the Bible, difference of opinion prevails among students of prophecy. Then, too, the second coming of our Lord will occur in different stages. First of all, He will come for His saints, both dead and living (I Thess. 4:13-18). All of these return with Him to heaven, where the marriage occurs (Rev. 19:7-10). Following the departure of the saints will occur what is known as the Great Tribulation (Matt. 24:21, etc.). Immediately after that tribulation, the Son of Man will appear in power and great glory (Matt. 24:29, 30). Then will come the regathering of the elect Jews to Palestine (v. 31). The age will end with judgments upon the wicked who are left (Matt. 13:40-42; II Thess. 1:7-9; Rev. 19:11-21). Out of these judgments will also emerge the righteous, the good seed, who are the "sons of the kingdom," with whom God will start the Millennium.

JESUS A JEW

A.J.T., Belleview, Mo.

Question: Was Jesus a Jew? Give chapter and verse.

Answer: Not one but many chapters and verses testify that Jesus was a Jew. First of all, Jesus possessed the Messianic ancestry of a Jew. His mother was a Jewess. According to the prophet Isaiah, the Messiah must be a Jew (Isa. 7:14; Matt. 1:18-25). Before this He was promised as a descendant of Abraham, of the tribe of Judah, and the house of David. He also was born in a Jewish city in fulfillment of Jewish prophecy (Mic. 5:2; Matt. 2:1-6). His earthly ministry was confined almost wholly to His own people, and when He comes again, His first act will be the regathering of elect Israel to their own land (Matt. 24:31) where He shall reign as their acknowledged King. Thus we have Jesus possessing a Jewish ancestry, fulfilling Jewish Messianic prophecy, confirming His ministry in the land given to the Jews, and finally being crucified as King of the Jews; and as such will He return to reign both over them and the whole earth (Dan. 7:13, 14; Matt. 26:63, 64; Luke 1:32).

BAPTIZED FOR THE DEAD

J.V.M., Central City, Ky.
S.K.D.S., Chicago, Ill.

Question: What is the meaning of I Corinthians 15:29?

Answer: One of the most difficult passages in the Bible. Of course, there is no such thing as baptism by proxy. We must keep in mind that Paul is arguing for the advantage of the resurrection of believers, for the "out-resurrection from among the dead." In order to have a share in this resurrection it is worth while to be known as Christians now. Some of the Christians in Corinth may already have suffered martyrdom. Paul said that he himself stood "in jeopardy every hour." These martyrs needed others to take their places, and hence they must be baptized. Not necessarily to bear their names, but to be known as their followers and the followers of the Lord Jesus Christ, in order that they might share in the rewards of the resurrection of believers, known as the first resurrection.

THE WEDDING GARMENT

J.B., East Aurora, N.Y.

Questions: (1) What is the wedding garment? (2) How did the man get in at all without one? (3) Why so severely punished?

Answers: A glance at the historical situation may be helpful. The preceding chapter closes with the parable of the wicked husbandmen, or Jews, who were rejected, the kingdom of God being given to others. Continuing to teach in parables, we next have this one of the king's son (Matt. 22:1-14). We shall restrict our answers to the questions. (1) This garment apparently was freely provided for each guest. Hence, not to be clothed

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with it was inexcusable (Zeph. 1:7, 8). (2) We do not know any more than we know how some unworthy ones get into the church today, but they do. We who are saved are to put on the Lord Jesus Christ. He is the "Lord our righteousness" (Ps. 45:13, 14). He has clothed us with "the garments of salvation" (Isa. 61:10). (3) The punishment was severe, indeed, and looks forward to the still distant future (Matt. 8:12; 25:30; Rev. 22:15). May we add that the Bride herself is not in view. The wedding feast garment is not for her. She makes herself ready (Rev. 19:7). This marriage, as we understand it, occurs in heaven, while the marriage feasts will be held upon the earth (Matt. 22:1-14).

REPENTANCE UNTO SALVATION

H.F.D., Columbus, Ohio

Questions: (1) Is it true that the sinner is dead, and therefore cannot repent? (2) Does repentance always follow salvation, being so taught in the epistles? (3) Is the message of salvation found only in John's Gospel, and does he only use the word "believe"?

Answers: (1) The sinner is "dead in trespasses and sins" (Eph. 2:1, 5), spiritually dead, and therefore unable of himself to repent and be saved. Yet even sinners are exhorted to repent (Matt. 3:2). Mark even places repentance prior to belief (Mark 1:15). To whomsoever the gospel is preached, the enabling power of the Holy Spirit accompanies the Word. This makes it possible for the sinner to repent and to be saved. Thus the angels in heaven rejoice over one sinner that repents (Luke 15:7, 10). The call of God to sinners to repent assumes the possibility (Luke 5:32). Nevertheless, it is doubtful whether true repentance exists apart from faith (Acts 20:21). (2) It is not true, therefore, that repentance always follows salvation, although the Christian, if he sins, has need of repentance (I John 1:8, 9). (3) While it is true that in his Gospel John does not use the word repent, he does use it frequently in his last book (Rev. 2:21; 9:21, etc.).

THE WAY TO BE SAVED

F.C.D., Findlay, Ohio

Question: What must one do to be saved?

Answers: We may say, negatively, that we are not saved by our own good works, but, positively, by the grace or mercy of God (Titus 3:5), as viewed from God's part in the matter. When the jailer at Philippi asked this same personal question, the apostle Paul said to him, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Not by works of righteousness which we have done, but solely by believing on the Lord Jesus Christ, which means to accept Him as our personal Saviour (John 3:14-16, 18, 36).

BEARING THE CROSS

H.W.S., Dearborn, Mich.

Question: What did it mean to take up the cross and follow Jesus before

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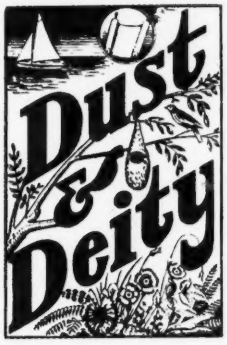

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there was any crucifixion (Luke 9:23; 14:27, etc.)?

Answer: These passages have no reference to the crucifixion. The language had a present application, "Let him deny himself, and take up his cross daily, and follow me." This cross was not the one Christ carried and upon which He was crucified, but the disciple's own cross. Even at that time it may have been a cross to be known as a follower of Jesus. Even some of His professed disciples one time turned back and walked no more with Him (John 6:66). Today also many are ashamed to be known as His followers. The cross seems too hard for them to bear, thus proving themselves unfit for the kingdom of God (Luke 9:62).

ASTROLOGY

M.C., Del Rio, Tex.

Question: Do the stars have any influence upon our lives?

Answer: Formerly it was so thought, but with the spread of the more exact knowledge of true science this belief has been largely abandoned. Yet even today some believe that the life of an individual may be determined by the exact positions of the heavenly bodies at the time of that person's birth. Hence, horoscopes may be made (for a price) showing the exact course of one's life from the beginning to the end. Astrology is forbidden in the Bible (Isa. 8:19; 47:12, 13) and its folly shown in the failure to interpret Nebuchadnezzar's dream (Dan. 2:27, 28). The Christian has something infinitely superior, for our Saviour is Himself the creator of the heavenly bodies.

THE DOOM OF JUDAS

J.H.E., Tiskilwa, Ill.

Question: What is the meaning of the latter part of Mark 14:21?

Answer: If Judas was at all sensitive to the accusations of his own conscience, we can imagine how greatly he may have suffered during the entire period of his apostleship, since he never was a true believer (John 6:64). Companionship is not always fellowship. Apparently the sin of avarice caused his downfall. Betrayal of Jesus into the hands of sinners cannot be accounted for by merely injured feelings. Judas carried the money bag and was a thief (John 12:6). Jesus knew when He called Judas to be an apostle that he differed from the others (John 6:70, 71). This is a mystery, but the downfall of Judas was gradual. First, there was the mere suggestion of betrayal. Satan simply put the thought into the heart of Judas (John 13:2). Later, Satan entered into and personally took charge of Judas (Luke 22:3). Woe to Judas when that occurred, and woe to him now. Good indeed were it for him never to have been born, but having been born he was accountable to God for whatsoever he did, and he was wholly to blame for the sad experiences which followed.

CUP AND CROWN

Question: What is the meaning of Matthew 26:28, 29?

Answer: The cup was the one referring to the institution of the Lord's Supper, of which His followers were to partake, but of which He would not partake until some time in the unrevealed future. It represented His own life blood, betokening the covenant of the remission of sins. This cup referred to His own atoning death; but the kingdom suggests His crowning when the kingdom should fully come (Luke 22:30).

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Time to Wake Up!

(Continued from page 195)

A passage which we ignore entirely too much in this connection (Luke 12:35-48) calls us to be ever on the lookout with loins girded and lights burning, ready immediately to open the door when our Lord shall come. He warned against the servant who abused the other servants because the master delayed his coming. And He gave us that solemn word which we who have heard much and done little had better remember: "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." It is notorious that many orthodox believers know more and do less than any other aggregation of professing Christians.

Throughout the New Testament there is sounded the clarion call to alert and active living in the light of the Lord's return. Paul says: "But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away" (I Cor. 7:29-31). If this means anything at all, it must mean that in these last days we Bible Christians are called upon to conduct ourselves with a special seriousness and soberness, with a sense of urgency and emergency, that would not have been required even a few years ago.

Never was it harder to apply oneself to the things of the Spirit and to stir up the gift of God than today. We need to watch and pray; watch that we may pray and pray that we may watch, for the very atmosphere is dull and drowsy. The Devil makes our eyelids heavy and fills our minds with cobwebs, and while the spirit may be willing, the flesh certainly is weak. We sleep in the garden while our Lord says in gentle irony, "Sleep on now, and take your rest"—and that is the only part of what He said in the garden that many of us obey! But He said more: "Rise, let us be going" (Matt. 26:45, 46). We need to take ourselves by the back of the neck and rouse ourselves from our lethargy and coma, for Satan has cocained and chloroformed us with the spirit of this ungodly age. Drop into the average prayer meeting and you will realize how we have been doped.

"In vain we tune our formal songs;
In vain we strive to rise;
Hosannas languish on our tongues
And our devotion dies."

We had better catch the spirit of our forefathers, who were under no illusions about the fight of faith and sang with understanding:

"Awake, my soul, stretch every nerve
And press with vigor on;
A heavenly race demands thy zeal,
And an immortal crown."

We had better revive some of those old soul-rousers, which we have forgotten in favor of glorified jazz, and brush up our memories on

"My soul, be on thy guard,
Ten thousand foes arise;
The hosts of sin are pressing hard
To draw thee from the skies."

But what to do, you ask. Our Scripture passage tells us in its climax: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Christ is the climax of the chapter, and anything that does not find its climax in Him is anticlimax and antichrist.

The nation needs Christ! Sometime ago, while I was in meetings near Washington, a friend took me for a drive. Coming to a new bridge, he said, "While this bridge is new, the foundations are a hundred years old. The engineers decided that the foundations were better than they could build now, so they just let them stand and put the new bridge on top!" Would to God that our national engineers could learn that "other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11).

Modernism needs Christ! It has denied Him, preaching the crystal Christ instead of the Calvary Christ, the paragon instead of the propitiation.

Denominationalism needs Christ! Sometimes it loses Christ in its very work for Him. Joseph and Mary lost Jesus in the temple, and He can be lost right in church. He that gathereth not *with Him* scatters abroad, and there is often much activity about and for Him that He does not own.

Fundamentalism needs Christ! Sometimes He is in the head but not in the heart. It is possible to defend the miracles of yesterday and not know a miracle in one's own life today. It is possible to spend a lifetime expounding the supernatural without experiencing it, protecting the truth without proving it.

We all need Christ! Orthodoxy is not enough. Activity is not enough. Separation from sin is not enough. The way out is set forth in this verse that changed Augustine from a slave of lust to a slave of Christ: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Make sure that He is your personal Saviour through faith in Him. Make Him Lord of your life. Resign in His favor! Decrease that He may increase, that you may say, "Not I, but Christ!"

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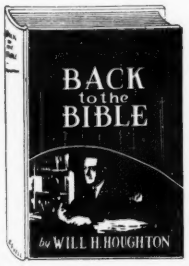

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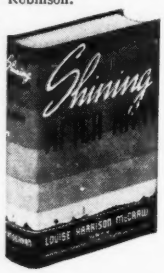

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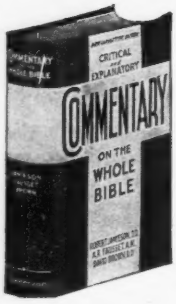

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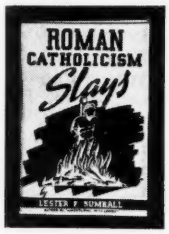

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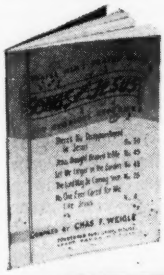

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December 8

A GOOD NEIGHBOR

Luke 10:25-37

Golden Text: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself.—Luke 10:27.

What shall I do? These words fall from the lips or pass through the minds of millions of men and women each day; yes, many times each day. Frequently it is the cry of the troubled and distraught soul not knowing which way to turn, but often it is the honest question of the earnest and careful-living person who wants every detail of life to be right.

Never does the question go more deeply than when it concerns man's eternal welfare, as it does in our lesson. Always the question indicates that man is not able to decide for himself, and needs the guidance of someone greater and wiser than he. It should lead us back to God, for only He can fully answer it. The good neighbor story of our Lord tells us

I. What to Do to Have Eternal Life (vv. 25-28).

The lawyer (a student of the law of Moses and hence a theologian rather than an attorney) was posing a question to try to entrap Jesus. He was apparently not much concerned about eternal life and assumed that it could be obtained by doing something. We know that eternal life is a gift (John 1:12; Rom. 6:23), but if the man wanted to have it by doing, Jesus was ready to meet him. In response to Jesus' question (v. 26) the lawyer gave Him what the Jews regarded as the summary of the whole law.

The man who can perfectly keep that law will have eternal life declares Jesus. But note that you must do it, not just talk about it. And you must keep the whole law, "for whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (James 2:10, R.V.; see also Gal. 3:10). We see then

II. Why It Cannot Be Done By Man (vv. 29).

The lawyer's effort to justify himself by diverting attention to the word "neighbor," which he felt needed definition, showed that he could not do the thing expected of him. The reason for man's failure lies primarily in his own weakness and inability to do what God requires, but is also revealed in his pitiable and futile efforts to justify himself.

The one who seeing his sinfulness and his utter inability to keep God's law casts himself on the Lord and is ready to receive the gift of eternal life; but the one who tries to defend his position and justify himself has shut the door on God's grace and mercy (see Luke 18: 9-14). Let us see

III. How Christ Does It for and in Man (vv. 30-37).

The parable of the Good Samaritan answers fully and finally the question, "Who is my neighbor?" by making it clear that anyone who is in need, regardless of race, social position, condition or religion, is our neighbor. The priest and the Levite doubtless had plenty of excuses for not helping the wounded man, but let us remember that excuses, while they may count with men, mean only our condemnation in the presence of God.

It was the spirit of Christ that made the Samaritan show a compassionate and sacrificial interest in the needy man. Only Christ can make you and me like that; His love in the heart is the only "good neighbor program" that will ever work.

But Christ not only enables man to be a good neighbor, He is in fact the true Good Neighbor Himself; He is the Good Samaritan. "Jerusalem is the city of God; Jericho represents the world. The traveler is the type of humanity. Man has fallen in the awful road which leads down, fallen among thieves and is naked, wounded, helpless and hopeless. The failure of the priest and the scribe to help illustrates the inability of the law and the ordinances to save man out of his deplorable condition. The Good Samaritan is the Lord Jesus Christ. He came to the place where the lost are and He alone could have compassion on them. The wine typifies His precious blood He shed to save us. The oil is the type of the Holy Spirit, who applies the blood. He takes care of fallen man found by Christ. The inn is typical of the church, where the Lord through His Spirit cares for His own. The two pence are not typical of 'two sacraments,' but speak of the reward which those receive who under the Holy Spirit care for souls. The promised coming again with a greater reward offered is the second coming of our Lord" (A. C. Gaebelein).

Two truths stand out in our lesson. There is such a thing as being a good neighbor by the grace and blessing of God, and if we are followers of Christ we should be real neighbors. Then there is the One who is Himself our Friend and Brother, the One of whom we sing:

"He washed the bleeding sin wounds
And poured in oil and wine;
He whispered to assure me,
'I've found thee, thou art Mine.'"

—*A. J. Gordon*

December 15

JESUS TEACHES HIS DISCIPLES TO PRAY

Luke 11:1-13

Golden Text: Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.—Luke 11:9.

Teach us to pray!

The request of the apostles was not that He should teach them *how* to pray, for He had already done that (see Matt. 6:5-7) in the Sermon on the Mount. What they needed, and what we need, is not so much to learn how to pray, but actually to pray. Prayer is more talked about than practiced. We discuss the doctrine of prayer, the time of prayer, the manner of prayer, posture in prayer; but how much do we really pray?

This is a very important and plain question which we must face personally, "Do I pray, or do I only talk about praying?" Let us not try to dodge it or excuse ourselves; let us face it honestly, do something about it, and know God's richer and fuller blessing for our lives.

We have in our lesson,

I. A Principle of Prayer (v. 9).

The one who has a right to call God his "Father" (v. 2) has a right to come and "ask" God for whatever he needs. God expects His children to ask. You may "have not, because ye ask not" (James 4:2). Give God a chance to answer you by asking, but be sure to ask aright, not for your own selfish purposes (James 4:3). The real asker is also a seeker—he doesn't ask and run away empty-handed—he persists. He not only "seeks," but he "knocks" at God's door. A knock is an evidence of faith—expectancy, and often persistency —all essential in real prayer.

II. The Promise of Prayer (vv. 9-13).

Here is the promise of our Lord. We are quick to claim the promises of our friends, business associates, the government; why are we so slow in claiming the promises of God? Can it be that we have less confidence in Him than we have in our neighbor? Asking means receiving, seeking results in finding, knocking brings the open door of His blessing. Why not do it?

God is our Father. Even a man rightly bearing the beautiful title "father" is loving and considerate. Will not the heavenly Father then give us every good thing? In fact, the Holy Spirit Himself is ours in all His fullness, and in Him there is every other gift.

III. A Parable Concerning Prayer (vv. 5-8).

The point of this story is that we should be persistent in prayer. Impor-

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tunity carries with it a sense of being troublesome, bothering someone until the desired result is attained. God encourages His children to a holy boldness which does not give up (see Luke 18: 1-8; Matt. 15:21-28). If a man who is only a friend will at the impossible hour of midnight supply a need which should have been anticipated to feed one who is a stranger to him, will not our Father, who "neither slumbers nor sleeps," who knows and loves us all, meet our deep spiritual need? Indeed He will, "exceeding abundantly above all that we ask or think" (Eph. 3:20).

IV. The Practice of Prayer (vv. 1-4). There is no one who can teach us to pray better than Jesus, for He "practiced what He preached." He prayed. It was seeing Him pray that led the disciples to ask Him to teach them to pray. To profess is one thing, but it is far better to practice. The teacher who does not practice prayer will accomplish little in teaching this lesson, but the one who prays, though able to say but little, will cause many to say, "Teach me to pray."

For the practice of prayer, Jesus taught His disciples a model prayer. This does not mean that this is the only prayer to be offered, nor that it is the only form of prayer. As suggested, it is rather a model prayer. Observe that while we call it the Lord's Prayer, it might better be called the disciples' prayer. The Lord's prayer is found in John 17.

This prayer opens with a recognition of God as Father, followed by a reverent petition that His name may be hallowed; that is, that He may have glory as His will is done and His kingdom established in the hearts of men. Those who have that spiritual life and attitude are ready to ask for the supply of daily needs, and above all, forgiveness of sin and deliverance from temptation. Note that verse 4 is not the prayer of the unsaved for forgiveness and regeneration, for that is all of grace (Eph. 2:8). "The man outside (of the kingdom) gets his forgiveness with no condition; but once he is in the kingdom of the Son of God's love, he lives within the laws of that kingdom. Then he does not get forgiveness unless he is ready to forgive, unless he has forgiven" (Morgan). "Nothing more surely destroys communion than the unforgiving spirit (Matt. 6:14, 15; Mark 11:25). The fact that we forgive others is not the ground on which God forgives us, but it is the condition of our enjoying God's forgiveness (Eph. 1:7; 4:32)" (Bradbury).

December 22

SHARING THE SHEPHERD'S JOY

(Christmas Lesson)

Luke 2:8-20

Golden Text: Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:14.

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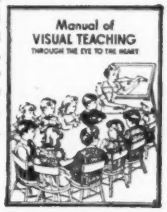

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The opening verses of Luke 2 tell us of the coming of Mary with Joseph to God's appointed place at His appointed time for the coming into this world of His Son to be made flesh and dwell among us (John 1:14). Our lesson tells us of

I. Good Tidings of Great Joy (vv. 8-14).

God had good news for the people of this world and He gave it, as was His custom, to those who were faithfully discharging their humble duties (cf. Judg. 6:11, 12; I Kings 19:19). God is still ready to reveal His glory and grace in the "office, kitchen, mill, barn, schoolroom and open field—places where people are at work on daily tasks" (Douglas). You need not be in the great church in a large city to meet Him on Christmas Day. He will reveal Himself in all His beauty where you are, though you be in the humblest surroundings and at the most menial task. Look for Him!

Jesus came as a Saviour. "The world did not want an adviser. The world had advised itself almost into hell. The world did not ask for a speculator. Everything that man could do had been done, and men sat in the darkness of their own wisdom. The world did not want a reformer, a man who could change his outward and transient relations, an engineer that would continually devote his time (for appropriate remuneration) to the readjustment of the wheels and the pulleys and the various mechanical forces of society. The world wanted a saviour" (Joseph Parker).

Note that the army of heaven came to declare peace, not war; but only to those in "whom he is well pleased" (v. 14, R.V.). As long as men serve the Devil and displease God, they will have no peace.

II. Great Faith and Consistent Action (vv. 15, 16).

The shepherds did not say, "Let us now go and see if this thing has come to pass," or "which we expect or hope will come to pass," but said, "which *is come to pass.*" They went not to test God's word, but in the assurance that they would "see" what had come to pass. Blessed faith! Let us too believe God's word to us.

But "faith without works is dead" (James 2:17). The shepherds might have made many excuses for not going, but "they came" and "found" the Saviour. Perhaps you who read these words have failed at that point; you have not come to Jesus as your Saviour. No more appropriate time could be found to come than right now. Believe, then act on your faith.

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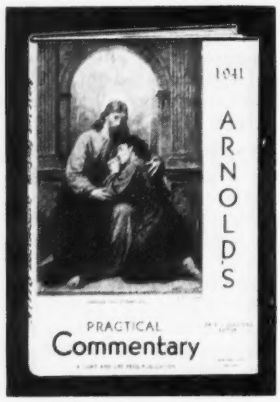

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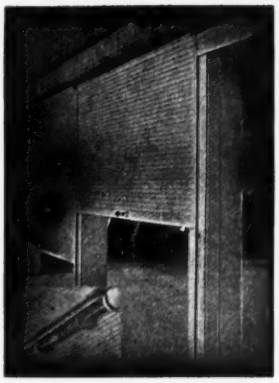

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Some of us who are Christians need also to learn of the shepherds. We talk a great deal about our devotion to Christ. Especially at this Christmas season we render much "lip service" to Him. Let us make it real, and our lives virile and active for Him.

III. Good News for Meditation and Proclamation (vv. 17-20).

The gospel is literally "good news." What a blessed privilege it is to have such good news in a day of evil tidings, of darkness and despair.

There are two things we ought to do with the gospel of God's redeeming grace. We should make it known to the ends of the earth, but we should also do as Mary, "who kept all these things and pondered them in her heart." We know she had special reasons for doing so, but may we not suggest that you too make this Christmas a time when you will ponder in your own heart what God has done for you in Christ?

The shepherds also set us a Christmas example, for they "made known abroad" the coming of the Saviour. Will you tell someone else today? Will you, like the shepherds, be "glorifying and praising God" this Christmas? You will if you, like them, go to the manger and meet Jesus. If you go to this world's empty show of celebration, you will return empty (see v. 20).

May the blessed peace of Christ be yours this Christmas. That is my wish from the heart to you. This is the fifth Christmas I am privileged to greet you, and I therefore do so, not as a stranger, but as your friend. May God bless you!

December 29

JESUS REQUIRES FAITHFULNESS

Luke 12:35-48

Golden Text: Unto whomsoever much is given, of him shall be much required.—Luke 12:48.

The Lord is coming!

Blessed hope of the Church (Titus 2:13), and strongest of all incentives for faithful service and holy living! To see in our lesson only a discourse on faithfulness in life and service or, as one of the lesson topics puts it, to seek to be "In Step with Jesus" is to miss the heart of the whole matter, and to lose the dynamic which makes such a life possible.

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I. The Lord Is Coming—Be Waiting (vv. 35, 36).

Lights burning and loins girt ready to serve Him, such should be our daily attitude toward His coming. Believers are to be "looking for" Him (Titus 2:13). They "love his appearing" (II Tim. 4:8). Their hope is not in this world, but they are "looking forward earnestly desiring" (II Pet. 3:11, 12, R.V.) the outworking of God's plan and purpose.

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Some preacher who has been entirely neglecting this truth should begin now to proclaim it, and every true Christian should believe it, receive it, and live it.

II. The Lord Is Coming—Be Ready (vv. 37-40).

He may come at midnight, or in the morning; we do not know the day or hour (v. 40, cf. Matt. 24:36), but it will be when the world does not expect it (vv. 39, 40). "Be ye ready" is the command to every Christian, ever watchful for the coming of our Lord.

The full meaning of verse 37 we will not know until we come to that glorious day, but it clearly indicates a great blessing and reward for those who are ready when He comes.

III. The Lord Is Coming—Be Busy (vv. 41-44).

Peter's question is not directly answered, but by inference he is told that he may be one of those to whom this blessing will come by being about the Master's business.

Critics of the teaching of the hope of the Lord's return sometimes say that looking for Him "cuts the nerve of missionary endeavor," that is, makes men impractical and visionary, not willing to work for God. To prove how untrue that is one need only investigate who it is that furnishes most of the men and means to evangelize the world. He will find that it is the evangelical believers in the Lord's return. Looking for Christ means occupying until He comes (Luke 19:13), doing the Lord's work here and now (v. 42), while awaiting His coming.

"Jesus compares teachers to house stewards (Matt. 24:45, 46; Acts 20:28; I Cor. 4:1; I Pet. 4:10). A steward's business is to give to each one in the household his portion of meat in due season (John 21:15-17; I Pet. 5:2; Jer. 3:15). The faithful and wise steward is the one who actually does this. There are many foolish and unfaithful stewards who feed themselves, not the household (cf. Ezek. 34:2, 3); or they feed only a portion of the household; or they give something else than food (philosophy or sociology, instead of the pure Word of God; cf. I Pet. 2:2; 4:10, 11); or they do not give the food 'in due season.' The steward who is faithful and wise is also blessed. Having proved his fitness to rule, he is rewarded with larger rule. At the bottom of the unfaithful steward's neglect of duty lies his view that Christ's coming is far off" (Bradbury).

IV. The Lord Is Coming—Be Holy (vv. 45-48).

The belief that the Lord will delay His coming leads to all manner of unbelief, betrayal of trust, and of sin. In the case of the servant in verse 45, there was first oppression of those under him, and then gluttony and drunkenness. The picture is revolting, but it was really prophetic of what has taken place even within the ranks of professing Christians in the Church itself.

Neglect of the truth of God's Word, scoffing at the promise of Christ's coming (read carefully II Pet. 3:3-9) lead to that perversion of Christianity which is evident in much of the life of the Church today, and which causes thinking people to turn away in disgust. Let us stress the fact that this may be "religion," but it is not real Christianity.

There is a solemn word here for preachers, teachers and Christian workers. A time of judgment is coming, and we are to answer to the Lord for the faithful use of our privileges and opportunities. It is a matter to which we need to give careful attention. If God has given us great opportunities, our measure of responsibility will be great. Every chance you and I have to present the gospel, influence the life of our acquaintances for God, turn the interest of our community or neighborhood toward righteousness, these are God's gifts of opportunity to us. We shall answer one day to Him for the manner in which we use them.

January 5
JESUS AND HUMAN AFFLICTIONS
Luke 13:1-5, 10-17

Golden Text: We have not a high priest which cannot be touched with the feeling of our infirmities.—Hebrews 4:15.

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"Only 35 of the 697 knew who wrote the book of Acts, and but nine how many times the children of Israel marched around Jericho. These high schools were all in well churched communities and the great majority of the pupils were attending Sunday School. Such a test then reveals not so much the failure of the home, but of the Sunday School."—*The Church School Promoter.*

A woman missionary in the Congo read a similar list of questions. Calling in her cook from the kitchen, a native boy about seventeen years old and *six* years out of heathenism, she put the same questions to him in the presence of two witnesses. He answered all the questions correctly, rating 100%.

The woman missionary asks "if in time Africa will have to send some of its native Christians to teach Sunday School classes in America."—Adapted from *The Moody Monthly.*

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A sense of guilt for sin seems to be in every human heart. Some deny it, or seek to suppress it, but it has a way of revealing itself, especially when trouble or sorrow comes. How often one hears even persons who are spiritually indifferent and careless say that some catastrophe is a punishment for sin. The assumption is that the one who suffers much is a great sinner, but our study of Job taught us that such is not necessarily the case. In our lesson for today we learn from Jesus Himself regarding human affliction. His attitude toward it should guide us in our attitude. First of all He makes clear that we are all

I. Perishing Sinners (vv. 1-5).

Someone, apparently a Judean, told Jesus, possibly with a sense of real pious satisfaction, that certain Galileans (whom the Judeans did not like) had been slain while they were at worship. Evidently the implication was, "What terrible sinners they must have been!" How like that are the expressions of people today!

Jesus met the question by giving another similar incident right in Judea, thus rebuking false racial pride; then went on to point out that what they (and we) need to remember is that all men are sinners and will perish eternally unless they repent. "A man can perish though Pilate never slay him. He can perish though no tower crush him. He may die in his bed, with his friends all about him; and even have music when he dies, but he will be damned unless he repent" (G. Campbell Morgan).

The important thing is not the relative sinfulness of men, but the fact that God "commands all men everywhere to repent" (Acts 17:30). We are all sinners either saved by grace or eternally lost. Sinner, turn to the

II. Powerful Saviour (vv. 10-13).

Here was a woman, spiritually alert, but physically afflicted. She was in a synagogue (vv. 10, 11), and she was a daughter of Abraham, indicating that she was a woman of faith. But for some reason, which is not revealed, an evil spirit of Satan (v. 16) had brought about in her body an illness which bent her double. We cannot "explain this. There may be many other such cases in the world. There are things we have not fathomed yet concerning the mystery of suffering and the power of evil" (Morgan).

We see the facts, but, thank God, we see more, for we find her meeting the all-powerful Saviour, who is able and willing to deliver. Jesus saw her. He called her to Him. He spoke to her. He touched her, and He healed her. What a blessed experience. Have you been to Jesus with your need? If not, why not come right now?

Observe that He had power and authority to set the woman free from Satan who had held her bound for eighteen long years. Just so,

"He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me."
—Charles Wesley

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[f] ch. 36. 24. [g] ch. 34. 25. [h] ch. 11. 16. ver. 28. Joel 2. 27.
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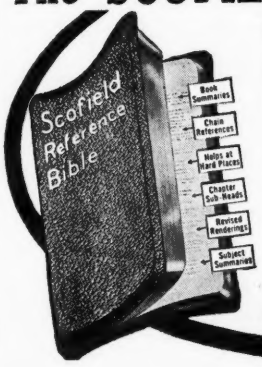

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One would suppose that all would have rejoiced at this glorious deliverance, but we find that the ruler of the synagogue was angry. He viewed what he regarded as the breaking of the Sabbath Day with alarm and

III. Perverted Solicitude (vv. 14-17).

It is a splendid thing to be concerned about good order, proper procedure and decorum, especially in the house of God. But when there is a human need and the Son of God meets that need by the working of His power, it is both folly and hypocrisy to obstruct or become angry because one's own interpretation of the proper order of things has been set aside.

This man, who as a religious leader should have realized that the need of humanity came above his consideration for the beast of the field (vv. 15, 16), and who should have rejoiced that the Son of God had done this miracle in the synagogue, rightly deserved the swift and stinging rebuke of Jesus. His objection was not really to the violation of the Sabbath, but to the working of God. Such men need rebuke.

One marvels that the Church can read this passage again and again and never learn the lesson. One of the blights on the Church today is the unwillingness of many of its leaders to permit the power of God to work. They don't want it. It upsets their plans and programs. If such a man (or woman) reads these lines, it is suggested that he read the eighth and ninth words of verse 15, then verse 5.

May God help us to fairly meet such an important issue honestly, and for the benefit of our eternal souls.

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Meeting the Jew on God's Ground

(Continued from page 203)

port this argument. Perchance you may refer the Jew to Genesis 1:26, "And God said, Let us make man in our image, after our likeness." If God is only one person, why did He employ the plural pronouns "us" and "our"? To this the Jew may answer that God spoke to angels. However, in the next verse we read, "So God created man in his own image, in the image of God created he him." Note, it does not say here that God and angels created man, it ascribes the creatorship to *Elohim* solely. Again the Jew may endeavor to take refuge in this, because the pronoun "his" instead of "their" is used. The combination of *us, our,* and *his* with the same name or person, God, indicates a tripartite personality.

Naturally, he may not give in to this argument; he still has Deuteronomy 6:4, "Hear, O Israel: The Lord our God is one Lord." The Jews lay great stress upon the word "one," but this is really their undoing, at least if they cling to the Hebrew. The Hebrew word *echad* translated "one," literally is "unity." In order to substantiate this statement turn to Genesis 2:24, "And they shall be one [*echad*] flesh."

Proceeding with this thought of the plural personality in the Godhead, turn to Genesis 11:7, "Go to, let us go down." The antecedent of "go to" is found in verse 6, "And the Lord [Jehovah] said." Hence Jehovah and *Elohim* are the one and selfsame person. We can find this combination in the call of the prophet Isaiah, "Also I heard the voice of the Lord [*Adonai*], saying, Whom shall I send, and who will go for us?" (Isa. 6:8). Thus we have the plural pronouns used with the three cardinal names of God, in the Hebrew Scriptures. By this I do not mean to say that *Elohim* is one person, Jehovah another, and *Adonai* the third. This is sometimes taught, but the idea is preposterous and ridiculous, to say the least.

Many times the worker may be attacked in this manner, "I believe that one should die the way he was born." This is not only true in evangelism among Jews, but among Gentiles as well. However, let us imagine a Jew has just said:

"I believe once a Jew always a Jew. I do not think one should change his religion. I believe you ought to die the way your were born."

"Mr. Kaplan, do you know how you were born? Were you not born the same way King David was?"

"Why ask that question? You know I was."

"Well, so I thought at first, but later I thought there might be a difference. Now let us see how King David said he was born. 'Behold, I was shapen in iniquity; and in sin did my mother conceive me' (Ps. 51:5). Surely, Mr. Kaplan, you do not think that King David had a desire to die in that state, do you?"

"Well, I really don't know what he thought."

"Hearken to the psalmist, 'Hide thy face from my sins, and blot out all my iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me' (Ps. 51:9-11). Can you say that David wanted to die the way he was born?"

"It does not appear that he did. I never saw it like that before."

I took this portion of the Lord's Word for a twofold purpose. First of all, that it might convict the individual of sin; secondly, that he might see that David had a missionary spirit. So many people presume that the only reason God saves anybody is because He wants them to escape hell, whereas this is the least of the reasons. Let us proceed in this discussion a little further.

"Why do you think David prayed this prayer, sir?"

"I really don't know what was in the mind of David at the time."

"Then listen to David, 'Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee' (Ps. 51:12, 13). Hence, we see the chief motive of David was to reach others with the same message, that they might have the same peace, joy, and everlasting life which he enjoyed."

Sometimes I have been asked for the qualifications of a worker among the Jews. Who is called? All Christians have the responsibility of seeing that the gospel reaches the Jew, but only a few are privileged to evangelize. Why? Because there must be a great love for these people as a race and as individuals. They feel the slightest lack of sincerity. Being skilled diplomats, they reject an awkward, untrained advance. Their logic confuses and confounds a worker without thorough training and a systematic use of the same. Ability to think and speak in Old Testament terms is essential. The types in the Old Testament lead to the New Testament in discussion as well as in the classroom.

Quiet, frequent visits are necessary. They have been made patient by persecution, thus, they cannot be touched by hurried messengers. Therefore, only one having infinite patience, with an equal perseverance, will reach them. Zeal is definitely less useful than knowledge, but above both is love. Welcome is the man who is their friend.

Child of Bethlehem

O wondrous Child of Bethlehem!
O Man of majesty!
Who lifted high above the star
The Cross of Calvary!
Christ of the lowly manger,
Christ of Gethsemane,
Bless any heart this Christmas night
That takes the road to Thee!

—Dorothy Louise Thomas.

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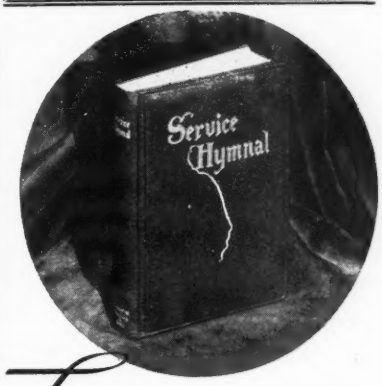

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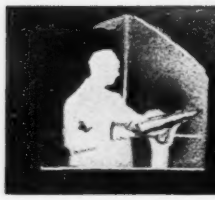

For Sermon and Scrap Book

★ William Norton

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in these columns.—Editors.

THE WORTHY LAMB
Revelation 5:12

1. To be the Object of our *Faith* (Acts 16:31).
2. To be the Object of our *Worship* (John 9:38).
3. To be the Object of our *Adoration* (Ps. 9:1).
4. To be the Object of our *Service* (Matt. 10:38).
5. To be the Object of our *Holiness* (I Pet. 1:15, 16).—R. S. B., in *Brethren Missionary Herald.*

NEW THING IN THE CHRISTMAS MESSAGE
Luke 2:1-40

1. *A New Hope*—Salvation (v. 11). Old Testament expectation—New Testament realization.
2. *A New Ideal*—Good Will (v. 14). Old Testament precept—New Testament practice.
3. *A New Redemption*—a Person (v. 21). Old Testament sacrifices—New Testament (Matt. 1:21).
4. *A New Life*—through a Person (John 10:10). Divine, victorious, glorious.
5. *A New Power*—by a Person (John 14:26). Dynamic, overcoming, excellent. —Robert W. Shobe.

NO ROOM IN THE INN
Luke 2:7

Introduction: Setting most remarkable. Nazareth was the home of Joseph and Mary. Why was Jesus born in a manger? Why born in Bethlehem? Prophecy of Micah 5:2 must be fulfilled. Why were Joseph and Mary in Bethlehem? To pay taxes. God had everything timed to the minute (Gal. 4:4).

1. The Inn.
2. The Indignity of It.
3. The Ignominy of It.
4. The Illumination of It.
5. The Invitation in Connection with It.
6. The Immanuel (Isa. 7:14; Matt. 1:23).—Howard M. Green.

DEUTERONOMY 31:8

1. Preparation—"go before thee."
2. Preservation—"be with thee."
3. Provision—"not fail thee, neither forsake."
4. Protection—"fear not, neither be dismayed."—E. O. Sellers.

"ALL THINGS NEW"
II Corinthians 5:17-20

Introduction: Why believers should serve the Lord.

1. *A New Creation* (v. 17) in Regeneration; not a cultivation of the old nature, but a new birth.
2. *A New Attitude* (vv. 18, 19) in Reconciliation; because God in Christ "hath" reconciled us to Himself.
3. *A New Occupation* (v. 20) in Representation. Only as God's ambassadors can this be done.—Walter Rothwell.

THE NAME OF GOD'S ONLY BEGOTTEN SON
Isaiah 9:6

1. *Wonderful Counselor.* "This is my beloved Son, hear ye him" (Isa. 28:29; Luke 21:15; John 1:16; I Cor. 1:30; Col. 2:3).
2. *Mighty God.* "His name shall be called Emmanuel" (Isa. 45:24, 25; Ps. 45:3, 6; 50:1; Jer. 23:5, 6; John 1:1, 2).
3. *Father of Eternity* (Hebrew). "I am in the Father, and the Father in me" (Mic. 5:2; Isa. 8:18; Prov. 8:22, 23; Heb. 2:13, 14).
4. *Prince of Peace.* "My peace I give unto you" (Isa. 53:5; Ps. 72:3, 7; Mic. 5:4, 5; Luke 2:14; Col. 1:20, 21).

—Ernest Edmund Loft.

SELF-APPRAISAL
II Corinthians 13:5
(Meditation for the End of the Year)

Introduction: The last days of the old year is stock-taking time. We reflect on the year that is past, its gains, losses, etc. In every ledger there are two sides, one for debit and one for credit. Let us compare and estimate:

1. *Our Devotion* in Relation to Christ's Cross (Gal. 6:14).
2. *Our Love* in Relation to Christ's Person (John 21:15).
3. *Our Peace* in Relation to Christ's Triumph (John 16:33).
4. *Our Humility* in Relation to Christ's Example (John 13:15, 16).
5. *Our Condition* in Relation to Christ's Fullness (Col. 1:19).
6. *Our Success* in Relation to Christ's Promises (Matt. 4:19).
7. *Our Attitude* in Relation to Christ's Coming Again (Rev. 22:20).—Horace A. Larsen.

THE GOSPEL IN PHILIPPIANS 1

1. Fellowship in the Gospel (v. 5).
2. Confirmation of the Gospel (v. 7).
3. Furtherance of the Gospel (v. 12).
4. Defense of the Gospel (v. 17).
5. Faith of the Gospel (v. 27).—Harold Cook.

GOD SPEAKS THROUGH HIS SON
John 14:6

1. A Daring Declaration—"I AM."
2. A Delightful Discovery—"The way, the truth, and the life."
3. A Divine Direction—"No man cometh unto the Father but by me."—Glenn Moore.

WITHOUT THE SPIRIT
Romans 8:9

1. A Present Matter—"Now."
2. A Personal Matter—"If any man."
3. A Possessive Matter—"Have not the Spirit of Christ."
4. A Perilous Matter—"He is none of his."—R. S. Beal.

THREEFOLD DELIVERANCE
II Corinthians 1:10

1. Who Delivered Us from Death—Dying for us (I Cor. 15:3, 4).
2. Who doth Deliver us—Living for us (Heb. 9:24).
3. Who will Deliver us—Coming for us (John 14:3).—*Thoughts for Talks.*

THEM WHICH HAVE THE RULE
Hebrews 13

1. "*Remember* them which have the rule over you" (v. 7).
2. "*Obey* them that have the rule over you" (v. 17).
3. "*Salute* all them that have the rule over you" (v. 24).—Mrs. Jos. Houseman.

CONSECRATION
Psalm 37:3-7

If we are willing to live the life of consecration, here is God's direction:

1. "Trust in the Lord."
2. "Delight thyself also in the Lord."
3. "Commit thy way unto the Lord."
4. "Rest in the Lord."—Harold A. Smith.

THE MEANING OF CHRIST'S BIRTH AND COMING

1. The Scriptures Foretold It (Isa. 7:14; 9:6; Mic. 5:2).
2. The Angels Announced It (Luke 2:10-12).
3. The Shepherds Believed It (Luke 2:15).
4. Men Who Receive It Will Be Saved (John 1:11, 12).—F. Brandfellner.

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THE BIRTH OF JESUS

Christmas Meditation

Suppose that Christ had not been born
That far away Judean morn.

Suppose that God, whose mighty hand
Created worlds, had never planned

A way for man to be redeemed.
Suppose the Wise Men only dreamed

That guiding star whose light still glows
Down through the centuries. Suppose

Christ never walked here in men's sight,
Our blessed way, and truth, and light.

Suppose he'd counted all the cost,
And never cared that we were lost,

And never died for you and me.
Nor shed his blood on Calvary

Upon a shameful cross. Suppose
That having died he never rose.

And there was none with power to save
Our souls from darkness and the grave!

As far as piteous heathen know,
These things that I've "supposed"—are so!

—Martha Snell Nicholson, in *The Bible Teacher.*

THREE TYPES OF FAITH

1. Faith as a System of Belief (Jude 3; I Tim. 4:1).
2. Faith as an Appropriation of Salvation (Eph. 2:8; Rom. 5:1).
3. Faith as an Instrument of Accomplishment (Heb. 11:33, 34).—Paul A. Roy.

THE MINUTE MAN

Acts 8:30

"Philip ran." Philip in the path of service.

"Philip heard." Philip's opportunity for service.

"Philip said." Philip in active service. —D. van Dyke.

THE ROAD TO GLORY

Luke 9:23

1. Is a road of Decision—"If any man *wills* to come after me . . ."
2. Is a road of Denial—"Let him *deny* himself . . ."
3. Is a road of Duty—"And *take up* his cross daily, and follow me."—Harold E. Cole.

SIX WORDS IN THE AARONIC BENEDICTION

Numbers 6:24-26

1. His Blessing } v. 24.
2. His Keeping
3. His Reflection } v. 25.
4. His Favor
5. His Countenance } v. 26.
6. His Peace

—A. F. Gaylord.

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By C. A. S. Dwight

My life's not just a future tense,
A value held in far suspense,
But yields a present competence,
Just here and now.

God and my life are here with me,
My heaven appears when Christ I see;
I haste not, care not, to be free
From here and now.

The distant scene I leave with Thee,
The nearer duty calls for me:
Alert, obedient I'd be
Just here and now.

For faith I pray to trust the right,
For love I seek to keep hope bright,
For strength I ask to press the fight—
Just here and now.

Reveal Thyself, then, Lord, in power,
Nor let me weakly shrink and cower;
Of grand, rich life be *this* the hour
Just here and now!

CONTINUING THE JOURNEY

Galatians 6:9 and Hebrews 6:1

1. Because of *Precept* (Luke 18:1; Gal. 6:9; Eph. 3:13).
2. Because of *Persuasion* (Heb. 6:1; II Cor. 4:1; Rev. 2:3).
3. Because of *Provision* (Deut. 20: 1-4; Isa. 40:28-31; Eph. 3:20).
4. Because of *Promise* (Heb. 12:10, 11; Rom. 2:6, 7; Rev. 2:10).—George B. Lewis.

WHAT GOD WILL DO FOR YOU

Ephesians 3:2

Introduction: Man is limited in his doings. God is able to do all things, and God's Word reveals what He has done.

1. That he will grant you riches (v. 16a).
2. That He will strengthen you (v. 16b).
3. That He will dwell in you (v. 17).—Ethan Bray.

THE PICTURE OF A FOOL

1. *His Belief:* "There is no God" (Ps. 14:1).
2. *His Walk:* "In darkness" (Eccles. 2:14).
3. *His Pleasure:* "As crackling of thorns" (Eccles. 7:6).
4. *His House:* "Built . . . upon the sand" (Matt. 7:26).
5. *His End:* "This night thy soul shall be required of thee" (Luke 12:20). —*The Brethren Missionary Herald.*

THE GLORY OF THE WORD IN ETERNITY

John 1:1, 2

1. *His Eternal Personality*—Eternal within the Godhead, "In the beginning was." "The same was in the beginning."
2. *His Distinct Personality*—Fellowship within the Godhead. "Was with God" (John 17:5).
3. *His Divine Personality*—Equality within the Godhead. "Was God" (Heb. 1:8; John 5:20).—W. T. Forshaw, in *Christian Witness.*

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"OLD YEAR, GOOD-BY!"

Still on—as silent as a ghost!
Seems but a score of days, all told,
Or but a month or two at most,
Since our last New Year's song we trolled.
And, lo! that New Year now is Old.
And here we stand to say, "Good-by!"
Brief words—and yet, we scarce know why,
They bring a moisture to the eye,
And to the heart some quakes and aches;
We speak them very tenderly,
With half a sob and half a sigh—
"Old Year, good-by!" Old Year, good-by!

—W. H. Burleigh.

CONCERNING THE GOSPEL

1. The Beginning of the Gospel (Phil. 4:15).
2. The Truth of the Gospel (Gal. 2:14).
3. The Hope of the Gospel (Col. 1:23).
4. The Blessing of the Gospel (Rom. 15:29).
5. The Afflictions of the Gospel (II Tim. 1:8).
6. The Bonds of the Gospel (Philem. 13).
7. The Mystery of the Gospel (Eph. 6:19).—Harold Cook.

THE SOURCE OF PERSONAL SALVATION

Isaiah 12:2

1. The Source of Personal Salvation —"Behold, God *is*."
2. The Satisfaction of Personal Salvation—"*my* salvation."
3. The Settled Resolution—"*I will trust*."
4. The Cure of Fear—"*and* not be afraid."
5. The Source of Personal Strength —"For the Lord Jehovah *is my strength*."
6. The Source of "My Song"—"*the Lord Jehovah*."
7. The Permanent Possession of Salvation—"He also is *become* my salvation."—Joseph T. Larson.

THE RELATION OF THE WORD TO THE UNIVERSE

John 1:3, 4

I. In Creation—As the creative Word.
1. "All things were made by him" (v. 3).
2. "The world was made by him" (v. 10).

II. In Sovereignty—As the uncreated Word.
1. "He is the fountain of created life" (v. 4).
2. He created "all things" physical, moral, intellectual, spiritual (Col. 1:16, 17).

III. In Incarnation—As the redemptive Word.
1. Spiritual life communicated to men (John 1:12, 13; I John 5:12).
2. Spiritual light illuminating men (John 8:12; John 1:9).—W. T. Forshaw, in *Christian Witness*.

DRAFTED FOR THE FINAL BATTLE

Ecclesiastes 8:8

I. A Rule Which Knows No Exception (v. 8a; Heb. 9:27).
1. It mixes all races.
2. It levels all classes.
3. It shatters all dreams.
4. It blights all hopes.

II. A Rendezvous Which Permits No Excuse (v. 8b; Isa. 45:23).
1. Family ties are ruthlessly severed.
2. Business responsibilities are left.
3. Thrones are forcibly abdicated.
4. Dictatorships are laid aside.

III. A Requirement Which Offers No Exemption (v. 8c).
1. Physical incapacity does not exempt.
2. Personal riches are worthless.
3. Political influence is of no avail.
4. Prudent scheming offers no solution.

IV. A Retribution Which Holds No Escape (v. 8d).
1. Unbelief will not alter the fact.
2. Ignorance will not alleviate the pain.
3. Remorse will never cease.
4. Punishment will never end.

V. A Ray of Hope Which Suffers No Eclipse.
1. An avenue of life (John 11:25).
2. An assurance of life (John 11:26).
3. An abundance of life (John 10:10).
4. An appropriation of life (II Tim. 1:10).—Arthur E. Glass.

THE LOVE OF CHRIST IN A FOURFOLD ASPECT

1. Toward His Father (John 14:31).
2. Toward Israel (Luke 19:41, 44).
3. Toward Sinners (Rom. 5:6).
4. Toward the Church (Eph. 5:25, 27).

—John Hannay, in *The Witness*.

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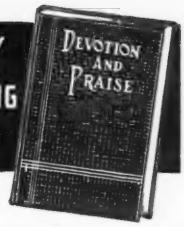

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Evangelistic and Bible Conference Fields

★ Ernest D. Christie

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the first day of the month preceding date of issue.

This department is intended for news in concise reports of revival meetings, soul-winning campaigns and a record of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants in these lines of work nor can we promise to print them.

Evangelists and Christian workers whose reports appear in this department may be addressed through the MOODY MONTHLY office.—Editors.

An evangelistic work of unique character is being conducted on Friday evenings in Chicago by Mr. and Mrs. Keene Spitler, of the Council of Child Evangelism Fellowship of Chicago. Beginning in October, 1939, it has now grown almost beyond bounds. The work is known as a junior Bible institute. Some time ago an "Alpha and Omega" club was organized. Invitations were printed and given out to public school pupils. Some came only once, but most of them not only came regularly, but invited others. A young Greek, a college sophomore, said after his first attendance, "Thanks so much for the invitation. I never knew the Bible was like this." The next week he brought his brother, a high school student. The young Greek is not far from the kingdom of God. Although he and his family are regular attendants at one of the churches of the city, John 3:16 was an entirely new text to him. Spiritual Christians have been built up in the faith, the careless stirred, and the unsaved deeply interested or convicted of sin and won for Christ. Young people from Christian Science, Roman Catholic, modernist, and unchurched homes are being contacted. Mr. and Mrs. Spitler are waiting upon God for their sailings to the mission fields.

Two years ago a group of men and women met at the country home of Mr. and Mrs. R. T. Smith, Scranton, Iowa, missionaries of the American Sunday School Union, for the purpose of organizing a Western Iowa Fundamental Association. This organization was named the Raccoon River Bible Conference. Two meetings have been held on the conference grounds at the Smith home with remarkable success. At the recent assembly thirty-five towns and cities in all parts of the state were represented. Approximately two hundred were in attendance. Harold B. Street, deputation secretary of the Sudan Interior Mission, was one of the speakers. The presence and guidance of the Holy Spirit was evident in the conference.

The Jubilate Trio report a campaign in the Evangelical Church at Pontiac, Ill., where H. O. Zimmerman is pastor. The services were well attended, and souls came forward for salvation and consecration. The Trio also had the opportunity of singing at the state prison, and several accepted the Lord there.

Twenty-eight young people came to the altar one night for Christian witness and consecration during the eight-day campaign led by Russell E. Kauffman in the Washington Township Baptist Church near Zanesville, Ohio. There was a fine attendance throughout the meeting. Ten decisions were made, each person presenting himself for baptism and church membership. Charles Bay is the pastor.

A campaign was conducted by Robert J. Kees in Radio Chapel, Mason City, Iowa. Carl J. Sentman, the pastor, reports that Mr. Kees' ministry was well received, especially among the young people. Emphasis was given to the importance of the doctrine of the blood and the importance of soul-winning. A successful missionary conference was held in the church Sept. 9 to Oct. 4, by Thomas Titcombe and Harold B. Street, of the Sudan Interior Mission.

A great victory was experienced in each of four tent meetings held by De Witt Johnston during the summer months. They were in Wooster and Wauseon, Ohio, and Muncie and Shideler, Ind. A feature of each was a week of prophetic messages on "The Signs of the Times." The Lord used these addresses to stir many hearts, and several were saved. Dr. Johnston went to the Marion, Ind., Gospel Tabernacle for his next engagement.

A two-weeks series was conducted by Sylvester Sanford in the United Brethren Church of Galesburg, Ill., where many came seeking salvation. At the close of the series 40 people filled the altar claiming new joys in Christian experience. Mr. Sanford's meeting in the Christian Church of Brooks, Ohio, of which Mary Adams is pastor, brought a great blessing to the entire community. Twenty found Christ, 15 of whom united with the church. Services in the Elkhorn Brick Church near Polo, Ill., proved the effectiveness of evangelism in rural communities. Crowds filled the church each night. Three young people dedicated their lives to Christian work. Fred Meyer is the pastor.

The Gerald E. Bonney Party report from Boston, Mass., that they conducted a union revival in that city with five churches co-operating. Seekers came to the altar at each invitation.

There were 35 who professed conversion in the campaign led by Edward VanderJagt Party in the Baptist Church, Merton, Wis., where M. L. Dowden is pastor.

George K. McMackin, pastor of the Cumberland Presbyterian Church, Marlow, Okla., spent much of the summer months in evangelistic work. While he was with H. H. Scrudder of Prairie Grove, Ark., he and Mrs. McMackin had charge of the music and assisted with the preaching. They also conducted the music in a revival in Olton, Tex., in which E. W. Jennings was the evangelist. This was a union campaign with the Methodist and Presbyterian churches co-operating. On the last night the altar was filled with young people who consecrated their lives to the Lord for Christian service. More than a score were saved. At the Indianola Synod Encampment 6 young people dedicated their lives to the Lord. In the Cumberland Presbyterian Church near Ada, Okla., where C. L. Bolding is pastor, Mr. McMackin preached as well as conducted the music, and 5 lives were dedicated.

Meetings in the First Baptist Churches of Elgin, Ill., and Muskatine, Iowa, are reported by Harry O. Anderson. There were great victories for many young people. Several men came forward pledging to re-establish family religion by erecting family altars in their homes.

L. L. DeFlon, pastor of the Presbyterian Church of West Liberty, Iowa, writes that the Lord richly blessed during a series conducted in October by Dr. Henry Ostrom. There were a number of consecrations and 4 young people were saved. Mr. DeFlon writes that the messages from the Word are remaining with his people, and have increased the attendance at the evening services.

During October Violet Heefner and Anna Sudenga held a week's engagement in the Bethel Baptist Church near Port Byron, Ill., where W. H. Parker is pastor. A number of young people were saved and many Christians testified to a deepening of their spiritual lives. During a ten day series in the Baptist Church of Littleton, Ill., where Carl C. Ohlson is pastor, 50 conversions were recorded. Crowds packed the church at each service, and God granted a mighty revival to Christians as well. The Methodist pastor and his wife, Mr. and Mrs. Tharp, heartily co-operated in the campaign. On Monday night, after the close of the campaign, the party began meetings in the Northern Baptist Church, West Frankfort, Ill., where Carl N. Weir is pastor. A crowd packed the large church auditorium and side room for the first service.

Five adults responded to the first invitation in the meeting led by Mr. and Mrs. L. James Kindig in the First Baptist Church, Creston, Iowa. The addition to their equipment of a large set of Swiss bells proved a great attraction in drawing crowds to their services.

The Lagow Presbyterian Church, Dallas, Tex., called Guy Green for a return series. On the last Sunday 25 were received into church membership. Large crowds attended. In the Presbyterian

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Church, Baxter, Kan., the presence and leading of the Holy Spirit was felt throughout the campaign. Seventeen were received into the church, almost all on confession of faith. Mr. Green's Bible recitals from memory were a feature of the meetings.

The revival led by Hyman Appelman in the First Baptist Church of Marshall, Tex., resulted in 132 conversions and additions. In the Broadway Baptist Church, Houston, Tex., every attendance record was broken in the Sunday School, Training Union, and church services. This "sweeping Crusade for Christ" resulted in 199 additions.

A two weeks' campaign was conducted by Mr. and Mrs. O. W. Stucky in the Kingsland Presbyterian Church, St. Louis, Mo., H. L. Bourner, pastor. The Lord blessed with many souls. There were 52 decisions and many reconsecrations, and on the last night more than 75 young people came to the altar in a life service consecration. It is reported that this was truly a memorable service, as many came after the meeting and told the evangelist what this consecration meant to them. One young man 24 years of age, who had been his varsity's football star, said, "It was much harder to walk down that aisle tonight than it ever was to go out on the field, but I meant it and am going to let the Lord have His way with me." The young people's clinic held twice during the last week was especially blessed in assisting with their spiritual problems. One young man confessed Christ in that hour. The Bible reading program was well received, and more than 14,000 chapters were reported read.

John W. Troy reports a successful campaign in the Twenty-Third Ave. Presbyterian Church, Denver, Colo., of which Otis Ironmunger is pastor. On the last Sunday more than one hundred responded to the call for salvation. One whole family and 12 young men from a men's Bible class responded to the invitation.

Harry W. Vom Bruch writes that he has conducted one of the most refreshing meetings in years in the Non-denominational Tabernacle, Washington, D. C., where Clark J. Forcey is pastor. Twenty-four adults responded to the first invitation. Each appeal brought a good response. The party continued their work in the First Baptist Church, Tucson, Ariz., where R. S. Beal is pastor.

Souls were saved almost nightly in the Brookville, Mass., Baptist Church during the series led by John Carrara in October. The young people took active interest in the services and many high school students were among the converts. A number rededicated their lives to the Lord, while others offered themselves for full time service.

Winona Lake School of Theology has announced an extensive program for its 1941 session. The school will convene from July 16 to Aug. 20. Detailed information may be obtained by addressing Dr. J. A. Huffman, Marion, Ind.

Christopher J. Balfe, known to many as "Lucky Baldwin" and who is chaplain of the Chicago House of Correction, had the privilege of speaking in the First

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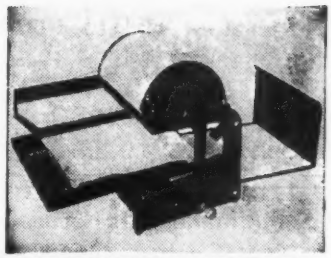

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Reformed Church, Sheboygan Falls, Wis., R. J. Lubbers, pastor. He also addressed a large crowd in the high school auditorium. A number of hands were raised in the evening service accepting Christ as Saviour.

The thirty-first anniversary of the founding of the Peter McCarthy Morning Star Mission was celebrated for three days in November. Mr. McCarthy reported that during the year there were 449 conversions, 7,680 free meals, 3,845 free beds, free clothing to 1,176 persons, relief to 155 families, railroad and bus fares for 170 persons, and 314 police court and jail visits.

NOTES OF THE EXTENSION DEPARTMENT OF THE MOODY BIBLE INSTITUTE

Dr. Carl Armerding was one of the speakers at the Victorious Life Conferences held Oct. 6-13 in Merriam and Kansas City, Kan., and Kansas City, Mo. Oct. 15-27, he preached in the United Brethren Church, Fort Scott, Kan., R. B. Young, pastor.

M. A. Darroch, on Oct. 13, supplied the pulpit of the First Baptist Church, Harvey, Ill.

W. Douglas Roe and Douglas Fisher had a series of meetings at Columbus, N.J., Oct. 6-13. Seven professed conversion. Oct. 16-27 these men held a very successful campaign in the Wealthy Street Baptist Church, Grand Rapids, Mich., Dr. D. Otis Fuller, pastor.

The first of seven conferences in the Northwest was held Oct. 20-25, at Tacoma, Wash., in the Masonic Temple. The Temple Baptist Church, R. L. Powell, pastor, was host to the conference. Forty professed conversion. Dr. Will H. Houghton addressed the Sunday and afternoon meetings and Irwin A. Moon gave his series of "Sermons from Science" each weekday evening. C. B. Nordland acted as conference director.

FUTURE ENGAGEMENTS

Harry O. Anderson—Nov. 29-Dec. 9, Fresno, Calif.; Jan. 3-13, Kingsburg, Calif.

Gerald E. Bonney, "The Bonney Workers"—Nov. 25-Dec. 15, Erie, Pa.; Jan. 5-19, Brookville, Pa.

C. E. Boren—Nov. 17-29, Tulsa, Okla.; Dec. 1-6, Detroit, Mich.; Dec. 8-20, Williamsport, Pa.

John Carrara—Dec. 1-15, Youngstown, Ohio; Jan. 5-19, Zanesville, Ohio; Jan. 26-Feb. 9, Three Rivers, Mich.; Feb. 16-28, Rochester, N.Y.

W. L. Denlinger—November, Essex, Ont., Canada.

M. E. Hawkins—Nov. 29, Lake Orion, Mich.; Dec. 1-8, Plymouth, Mich.

Clem Hershey—January, Huntingdon, Pa.

Jubilate Trio—Nov. 25-Dec. 8, Eppards Point Township, Ill.

Robert J. Kees—Nov. 18-Dec. 1, Stamford, Conn.; Dec. 2-15, Memphis, N.Y.; Jan. 5-31, Lennon, Mich.; Feb. 2-16, Detroit, Mich.

Oscar Lowry—Nov. 3-Dec. 8, Sunnyside, Wash.; Jan. 5-Feb. 9, Portland, Ore.

David F. Nygren—Merle W. Johnson—Nov. 24-Dec. 8, St. Thomas, Ont.

Albert Peterson—Nov. 19-Dec. 8, Jamestown, N.Y.; Dec. 29-Jan. 12, Saybrook, Ill.; Jan. 13-26, Springfield, Ill.; Feb. 2-16, Williamsport, Pa.; Feb. 17-Mar. 2, Milton, Pa.

B. M. Rollins—Nov. 18-Dec. 1, Elkhart, Ind.

Sylvester Sanford—Nov. 25-Dec. 8, Lapel, Ind.; Dec. 9-22, Galesburg, Ill.; Dec. 29—Jan. 5, Kansas City, Mo.; Jan. 6-19, New Goshen, Ind.; Jan. 20-Feb. 2, Newark, Ohio; Feb. 17-Mar. 2, Verona, Ohio.

Gipsy Smith, Jr.—Jan. 5-19, Charleston, W.Va.; Jan. 26-Feb. 9, Charleston, S.C.

O. W. Stucky—Dec. 1-15, Peoria, Ill.; Dec. 17-22, Detroit, Mich.

Michael Walsh—November, Philadelphia and Perkasie, Pa.

The Musical Whites—Nov. 24-Dec. 15, Almont, Mich.; Dec. 29-Jan. 5, Kansas City, Mo.

Anthony Zeoli—Nov. 17-Dec. 1, Minneapolis, Minn.; Dec. 4-15, Huntington, W.Va.; Dec. 29-Jan. 5, Philadelphia, Pa.

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XI. The Art of Making Contact.
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XIII. Methods in Altar Calls.
XIV. Personal Evangelism.
XV. Salvation By the Household.
XVI. Child Evangelism.
XVII. A Divine Crescendo.
XVIII. The Pastor As a Soul Winner.
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Bypaths in the Greek New Testament for the English Reader, by Kenneth S. Wuest.

Alumni and students of the Moody Bible Institute who have enjoyed the privilege of Mr. Wuest's classroom teaching, as well as those who have sat at his feet in Bible conferences and Sunday School classes, will welcome this new title as a successor to *Golden Nuggets from the Greek New Testament.* Both titles are happy, and at once catch the imagination of the curious lover and careful student of God's Word. "Golden nuggets" do not lie in heaps along every worn highway. They must be dug out. "Bypaths" are not traveled by the multitude. Only he who will go aside on a private or indirect way may experience the rare floral beauties of the bypaths. Mr. Wuest has industriously and enthusiastically "dug deep" in paying mines; pioneer-like he has left the beaten paths of cursory Bible reading. We share with him the riches of the Word. We enjoy the rare tints and shades of thought coloring which his acute scholarship and spiritual discernment have presented to us.

In this volume the author has made available to the reader of the English Bible meanings of Greek words which cannot be set forth in any bare translation. The earnest and interested reader is always in the thought of the writer. He does not "darken counsel by words" which only a classical scholar understands. He who runneth may read. What a revelation to learn that "faith is the *title deed* of things hoped for"; that each Christian may win and wear a victor's crown *(stephanos)*, while the diadems *(diademata)* are reserved for our Lord Jesus who is King of kings (Rev. 19:12).

This lively book contains an "Index of Scripture References," which will enable the reader to study any one of some two hundred New Testament passages discussed.

124 pages. 5½ x 7¾ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. $1.00. J.H.C.

Know Your Bible—Volume II, by W. Graham Scroggie, D.D.

Dr. Scroggie continues to provide the public with his excellent series of Bible studies. *The Fascination of Old Testament Story* was followed by *Know Your Bible,* the first of two volumes, which provided an analytical survey of the whole Bible. Volume II is devoted to the New Testament. It opens with a general introduction, followed by an analysis of each book.

He classifies the books under the evangelical writings, the apostolic writings, the Pauline epistles, the catholic epistles. Each of these is preceded by an introduction. The book of Revelation is taken up under the Johannine epistles, and is comparatively brief, its consideration centering largely in an elaborate chart of the book. The introductions are marvels of crisp statement. They are packed with clearly expressed and carefully authenticated information on questions of authorship, style, occasion and purpose of the respective books. The analyses are clear, detailed, illuminating and convincing.

It is the author's intention that these volumes on analysis shall be followed by two others, one treating the Bible synthetically and the other didactically, the whole series to be presented under the caption, *Know Your Bible.*

377 pages. 5¼ x 8¼ inches. Pickering and Inglis, London. $3.00. C.H.B.

Let's Celebrate Christmas, by Horace J. Gardner.

Here is a complete book on Christmas that will assist in making the anniversary a most joyful occasion. Not only are we given the Bible passages and familiar hymns that are associated with the day, but there is an explanation of its symbols, and an account of its legends and customs in many countries. Another chapter provides programs of entertainment for the Christmas party, including games, contests, decorations, and refreshments. Christmas carols, Christmas performances, Christmas poetry and stories occupy subsequent chapters. Here is a vast amount of material that can be used by parents, teachers, and young people who plan to provide special entertainment for home and school at this season of the year. A carefully compiled index enables one to fully appreciate its extensive and varied content, and turn quickly to any portion of it.

212 pages. 6 x 9 inches. A. S. Barnes and Company, New York. $2.50. C.H.B.

Public Speaking at a Glance, by E. C. Utter.

All men have ideas, but few men are effective speakers. The ability to speak acceptably is important for all leaders in Christian work. By using a single outline, it is possible to train oneself to be really a good speaker. This the author provides in this little book which deals with the fundamentals of public address.

The material is given in outline form. Every page is full of practical points for the speaker. It tells how to prepare a speech—the introduction, the discussion, climax, and conclusion. For personal points for speaking, such as the use of notes and the manner of address, the pages are cut so that by opening at the center, the captions are visible and may be turned to at once. It is exceedingly brief, but highly valuable.

20 pages. 4 x 6 inches. The Reilly and Lee Co., Chicago. $1.00. C.H.B.

The Gist of the Bible, by Alvin E. Bell, D.D.

A surprisingly complete and satisfactory summary of the teaching of the books of the Bible, devoting about two pages to each book. The close of each analysis relates the message of the book to Christ. Original publication by Harper's in 1926 followed their presentation in newspapers throughout the country. This is the second edition of the volume. Of the first edition the *Sunday School Times* said, "The richest and most revealing book-by-book study of the Scriptures that has appeared in many years."

169 pages. 5 x 7¾ inches. Zondervan Publishing House, Grand Rapids. $1.00. H.L.L.

Tudor Sovereigns and the Reformation, by F. G. Llewellin, B.D., D.Litt.

The fascinating story of the Reformation in England is made to live again in this valuable review of its progress during the reign of the Tudor families. Beginning with Henry VII in 1485, through the golden era of Queen Elizabeth which ended in 1603, the outstanding events of the religious history of this period are here reproduced. The early translations and printings of the Bible and the noble band of Christian martyrs are interwoven in this thrilling story with which every English-speaking Christian should be familiar. It is a splendid book to put into the hands of adolescent boys and girls as collateral reading to supplement their high school studies of English history. It is well illustrated with a table of chief events and an index.

138 pages. 5 x 7¼ inches. The Protestant Truth Society, Inc., London. $1.00. C.H.B.

Charlotte A. Cary, by Anna Lindgren.

The author portrays the life of Miss Cary in three parts: Part I, Background and Preparation, 1858-1898, in which is presented the author's pilgrimage to New England to gather the facts of Miss Cary's life as a student and teacher in the eastern schools, and her service in the Young Women's Christian Association. Part II, Twenty-five Years at the Moody Bible Institute, 1898-1923, in which is presented Mr. Moody's telegram in calling her to the Institute, "Meeting a Big Task in a Big Way," "Glimpses in Her Office," "Informal Gatherings," "Chapel Gleanings," "Smiles," and "From the Superintendent's Mailsack." Part III, "Sharing Rich Experiences, 1921-1936," presents "Keeping in Touch," "Columbia Bible College," "Beautiful Twilight," "Biographical Data," and "What Moody Associates Saw in Her."

The writer presents and interprets this material in the light of the impression of Miss Cary's face, as the author saw it the evening of the second term's reception to new students. This impression was the guiding star in all her work of assimilating and arranging the materials bearing on Miss Cary's career. Her aim was to reconstruct and interpret the message of Miss Cary's life in such a way as to enable her to speak to thousands of young women now living, as she spoke to the thousands who came under her influence. That the author has done her work well will be recognized by the earnest reader. The many thousands of young women whose lives have been touched and molded by Miss Cary's influence, will rejoice that this book has been written, and will desire to secure a copy. This applies also to the thousands of young men whose lives were influenced by personal contact with her.

283 pages. 5½ x 8 inches. Free Church Publications, Chicago. $1.50. P.B.F.

The Book of Revelation, by R. I. Humberd.

Few of the commentaries that have been written on this profound and mysterious book are as sound and as simple as this one. Writing from the premillenarian viewpoint, the author takes up the Apocalypse chapter by chapter, and gives an explanation of the contents with which we believe most of our readers will be in agreement.

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of Revelation.

277 pages. 5½ x 7½ inches. R. I. Humberd Book Depot, Martinsburg, Pa. Paper, 75 cents. C.H.B.

"Thy Kingdom Come," by Nancy H. Griffin.

This is a new prophetic brochure, containing a poem and Scriptures centering in the Lord Jesus Christ, with special reference to His second coming. Part one is devoted to "Fulfilled Prophecies"; part two, "Old and New Testament Prophecy and the Process of Fulfillment"; and part three, the "Predictions That Are Not Yet Fulfilled." An attractive gift for all.

40 pages. 4½ x 7 inches. "His Word" Tract Society, Box 305, Pasadena, Calif. 25 cents. C.H.B.

Christmas Treasures, by J. Harold Gwynne.

As more than four hundred volumes have been written on the nativity of Jesus Christ, it is not surprising that one pastor finds it possible to preach on Christmas scenes during the whole month of December. As a result, his congregation has been introduced to some of the rich Christmas treasures of the Christmas gospel that are not as well known and fully appreciated as they deserve to be. *Christmas Treasures* is a supplementary volume to the *Gospel of Christmas*, which appeared seven years ago. The author presents these thirty messages with the hope that many young ministers will form the habit of devoting more than ordinary attention to these six chapters of Matthew and Luke.

160 pages. 5¼ x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. $1.00. C.H.B.

God on the Bowery, by Charles J. St. John.

"The most disreputable and dragglетailed ten blocks in the civilized world" was the description given to the New York bowery when the author arrived to become the superintendent of the Bowery Mission in 1933.

Mr. St. John's own conversion, which is related in the first chapter, is almost as marvelous as the stories of transformed lives that are found in subsequent chapters of the book. The life of this remarkable worker among down-and-outs is full of lively interest, pathos, and unutterable tragedy. The daily run of events in and out of the mission, in which there are contacts with thieves and drunkards physically regenerated and spiritually reformed, is a thrilling story that is splendidly told.

This book will interest not only mission workers, but all who love to hear of the miracles of God that are being performed in one of the most difficult mission fields of the earth.

155 pages. 5 x 7½ inches. Fleming H. Revell Company, New York. $1.50. C.H.B.

Guess Till You Miss, by R. F. DeBoer.

Something new in a Bible game has been carefully worked out to be instructive as well as entertaining. One large colored map or chart shows many facts and points of interest concerning "Palestine and the ministry of Jesus Christ according to the Gospels"; another shows "the missionary journeys of the apostle Paul and other New Testament acts." A booklet contains directions for playing, 301 questions to be answered by the charts, and an alphabetical index of names included, with the key to their location on the charts. This Bible game should prove fascinating and educational for any age group, and may be used by any number of players.

2 picture maps, each 15 x 20 inches. 48 pages. 5½ x 7½ inches. Zondervan Publishing House, Grand Rapids. Both $1.00. L.E.L.

Further Adventures of the Sugar Creek Gang, by Paul Hutchens.

The third book in the series about the Sugar Creek Gang of boys rises to the high standard set by the preceding two books. The highest pitch of suspense is reached when the boys are caught in an unheated cabin during a blizzard, without matches. Into the exciting events is constantly woven the Christian attitude toward life, which will surely help to mold the attitude of the boys who read the book.

88 pages. 5½ x 7¾ inches. Wm. B. Eerdmans Publishing Co., Grand Rapids. 50 cents. L.E.L.

Glorious Affliction, by W. T. McLean.

Examples of numerous miracles of abounding grace supply the substance of this little book, to teach, to strengthen, and to give courageous comfort to all who suffer.

64 pages. 5 x 7½ inches. Fundamental Truth Publishers, Findlay, Ohio. 25 cents. J.R.R.

Christmas at Rodman's House, by Keith L. Brooks.

This is a good, Christian story of a prodigal daughter who became her mother's Christmas present.

22 pages. 4¾ x 6¾ inches. American Prophetic League, Inc., Los Angeles. 15 cents. J.R.R.

God Save the Home, by Walter E. Schuette.

This message for homemakers, would-be homemakers, and should-be homemakers is also a manual for the use of groups studying the problem of the home. Questions covering each chapter, and forms for conducting family devotions, which appear in the appendix, have been inserted for the latter purpose. There probably is no more vital subject to concern the American people today than the preservation of the home. The author believes that we can have a better world, a happier world, and a fairer world; in fact, the world cannot find its way out of the chaos into which it has plunged at present until we revaluate the place and importance of the home. Those of us who care to uplift our world and make it holy and happy will have to deal with spiritual values, and if we have learned anything from the past and the experience of the present, we must be convinced that these values depend largely for their development in the godly home.

72 pages. 5¼ x 7½ inches. Lutheran Book Concern, Columbus, Ohio. 60 cents. C.H.B.

Never Forgotten, by Bertha B. Moore.

This is a charming bit of romance in which Judith and several of her friends meet their destinies. The situations are unusual because they are so usual, since the young people are neither rich nor poor. The call to seek a greater future in distant cities scatters the group, but standards and ideals of the home town keep friendships true. Living for Christ, living in Christ, makes their lives a searching appeal to other young people entering their life work. A story decidedly different and very refreshing, this is the best of the ten this author has shared with her friends.

192 pages. 5¼ x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. $1.00. C.H.B.

Daily Manna Calendar.

The sixth edition of this calendar, prepared by clergymen of the Reformed Church, is as excellent as in other years. These daily meditations on Scripture passages average about 300 words, and not only recognize the inspiration of the Scriptures, but are instructive and helpful. On the reverse pages there is printed "A Thorny Path," by Hezba Stretton, an interesting story that will please the children.

365 pages. 4 x 5¾ inches. Zondervan Publishing House, Grand Rapids. 75 cents. C.H.B.

Moses—His First and Second Coming, by Arno Clemens Gaebelein, D.D.

There are probably thirty books in our language on the life of Moses published during the last sixty or seventy years. This is different from all of them, and has a vast amount of material not to be found in any other volume.

Dr. Gaebelein's fundamental theme is this: as Moses came twice to Israel, the first time to be rejected, the second time to be used to deliver Israel from her sufferings in Egypt, so Christ comes twice to His own people. The first time He was rejected; the second time He will be received as her Deliverer from an even greater tribulation.

The book is a masterly piece of interpretation which only a mature scholar could produce. It is unusually suggestive. Its chapters on "The Land of Egypt," "The Burning Bush," and "The Song of Redemption" are exceptionally rich. Dr. Gaebelein has read widely in the most important books on Egyptian history and the book of Exodus, and at the same time has brought forth many truths that are probably not to be found anywhere in the literature of the Exodus from Egypt. With Chadwick's masterly volume on Exodus, Rawlinson's famous biography of Moses, and Dr. Gaebelein's profound, spiritual, and typical interpretation of these events, a minister should be able to give his people a fascinating series of sermons on these great themes of divine revelation, at such a time as this.

183 pages. 5¾x8¼ inches. Publication Office "Our Hope," New York. $1.00. W.M.S.

Shining After Rain, by Louise Harrison McCraw.

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Preacher's Number

for

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The list of contents scheduled will be of special interest to laymen and ministers alike. Here are some of the titles:

The Making of a Preacher—C. Douglas Honeyford
The Minister's Defeat Through Sloth—Ralph Gale Turnbull, M.A.
The Vine in the Parting Message—Erling C. Olsen
Interesting Youth by Way of Music—James Edward Congdon, D.D.
The Use of Texts in Preaching—C. A. Bachman
The Pastor and His Library—Elgin S. Moyer, Ph.D., Th.D.
Preaching—Then and Now—L. E. Mathews
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man, and so things happen. Charming customs, humorous attitudes of that period, as well as the war time strain, give fascinating color. The heart of the story is the vivid character portrayal of the two cousins, the casual southern gentleman, and the northern captain with his intense religious background. Face to face with a secret vivid tragedy, the heroine turns to God with a very personal dependence, and learns that North or South, hearts are only truly one through Christ Jesus.

242 pages. 5 x 7½ inches. Zondervan Publishing House, Grand Rapids. $1.00.
C.H.B.

The Triplets Go South, by Bertha B. Moore.

A previous acquaintanceship with the Baer triplets will be sufficient recommendation for this new tale. Boys and girls, six to twelve, will enjoy the trip to Florida and back, with the sights and experiences which make the trip interesting to the triplets. And what a delightful surprise to find a new baby brother when they returned!

86 pages. 5 x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. 50 cents.
L.E.L.

Teaching Through Worship, for Juniors, by Ann Morgan.

A successful worker with Juniors in a large Texas church wishes to share with her co-laborers in this department forty-nine worship programs which she worked out because of her own need of suitable material. The programs center in a poster, most of which the leader has prepared beforehand, yet leaving some part for the pupils to complete during the service. The poster suggestions are clearly pictured and explained; because the author is not an artist, they are easy enough to be practical for the average teacher. Seven of the programs include story illustrations. Large use is made of correlated Scripture. The winning of Juniors to Christ and His service is stated to be the aim and goal of all the teaching.

154 pages. 6 x 8½ inches. Standard Publishing Company, Cincinnati. $1.50. L.E.L.

Re-Thinking the Church, by William B. Riley, LL.D.

Eight sermons preached in the First Baptist Church of Minneapolis by its capable and energetic pastor. The messages were not prepared with the thought of being joined in one volume, but they all relate to the Church and stress evangelism. There are a number of allusions to local needs and problems as well as to denominational interests, but the author's breadth of knowledge and experience, and his loyalty to God's Word, make them of real interest to the entire Church.

124 pages. 5 x 7¾ inches. Fleming H. Revell Company, New York. $1.50.
H.L.L.

Little Country School Teacher, by Janet G. Sligh.

An unusual story built upon an accurate, detailed, and graphic description of small town and rural life of the early 1900's. Although Susan's home town was in Pennsylvania, it might just as easily have been any small village from New York State through the Dakotas. All who remember those colorful, homey days, whether as Susans, or Mrs. Bartons, or Aunt Sues, will read the book more than once with open chuckles as well as reminiscent smiles. Today's generation will gain a fine and understanding appreciation of the sturdy standards from which their own lives grew. Our young people will say, "How quaint," but we hope they will be sympathetic and wise enough to discover the hidden gold. To whichever group you belong, you will hold your breath as you follow Susan and Mac and their various friends, from six to sixty years old, through lawn fetes, sledding parties, auction sales, teacher's institutes, district schools, and "Love's Old Sweet Story." It is not a theme novel, but a chronicle of actual happenings. "Prayer should be the key of the day and the lock of the night."

207 pages. 5½ x 8 inches. Fleming H. Revell Company, New York. $1.50.
C.H.B.

Lighted Horizon, by Edith Snyder Pedersen.

This is a tale of three sisters, especially Judith, and her marriage to handsome Alan, "captain of his soul," except for the slumbering desire for drink. There is the long struggle for victory with Judith standing by, then baby Bernice, but only repeated failure until Christ gave the victory. Judith's problems in providing for baby Bernice by her work as governess and later at the day nursery, furnish lively incidents both humorous and pathetic. How could it be otherwise with fifty-four small children including Jerry and Terry, the twins. But whether through the Bible stories of the nursery or the witness at the mission, there is power when Christ Jesus comes into a life. The author in intimate detail makes these characters living people.

191 pages. 5¼ x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. $1.00.
C.H.B.

The Human Side of Greatness, by William L. Stidger.

True life stories of seventeen of today's outstanding personalities, most of whom have achieved recognition in such fields as industry, music, dramatic art, education, and philanthropy, are here portrayed in a series of interviews by the author. They reveal the sources of their power and claim to greatness. Here the formative influences of mother and home bulk largely, and so does the inspiring incentive of friendship. The standard of a successful life is not conceived of in terms of money and what it can buy, so much as in the deeper and more abiding values of honest purpose and altruistic service. Our readers, who cannot conscientiously patronize the theater and cinema, could not give their acceptance to some of the attitudes assumed and sentiments expressed; but as a revealing document this book contributes to our understanding of the motives and purposes of some of the nobler members of the profession who make their living that way. Almost overwhelmingly, however, the stories come from other sources.

231 pages. 5¾ x 8½ inches. Harper and Brothers. New York. $2.00.
J.R.R.

Light from Bible Prophecy, by Louis S. Bauman.

Those who have followed the author's interesting contributions which have appeared in recent weeks in the *Sunday School Times,* will be pleased to know that they can now be procured in book form. This is not a book of Bible prophecy in the sense that it is an exhaustive treatise of prophetic Scripture, but its purpose is to examine those predictions in Scripture which are related to the events of the present world crisis. Here are the signs of the times, and although all students of prophecy will not agree with every interpretation, still they will want this book for their library, and they will find themselves frequently turning to it as they watch the unfolding of world events.

169 pages. 5 x 7¼ inches. Fleming H. Revell Company, New York. $1.00.
C.H.B.

Japanese Youth Faces Life, by Dorothy Carver Garrott.

An intimate and revealing discussion of the life problems confronting Japanese youth today, particularly those who desire to be true disciples of Jesus Christ. Viewed from the standpoint of a Christian missionary, a wide range of questions are considered under the headings of: Facing Life with a Sound Body; with a Trained Mind; with a Right Social Adjustment; and with a Victorious Faith.

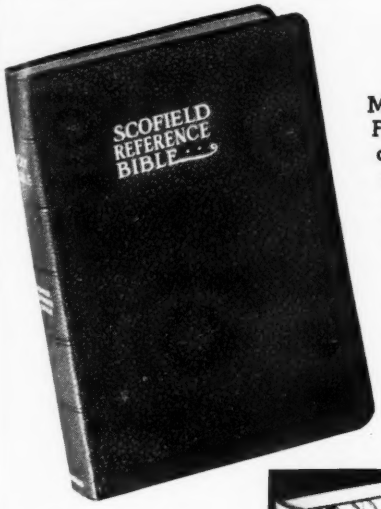
Naturally, we find here a very frank discussion of the fabric of Japanese social life, the environment against which every Christian must struggle. The perusal of such a book will greatly help in understanding the situation in which every child of God in Japan is placed at the present hour.

128 pages. 5 x 7⅜ inches. Broadman Press, Nashville. 75 cents.
W.H.H.†

†Dr. Willam H. Hockman.

OUR Gifts TO YOU

You can be a channel of blessing at Christmas time and receive for yourself one of the choice gifts shown on this page.



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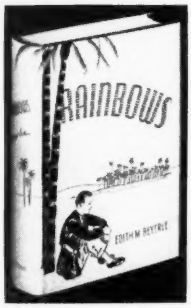
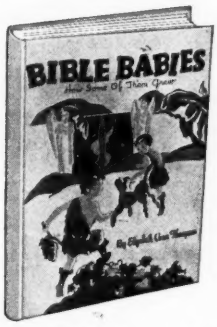
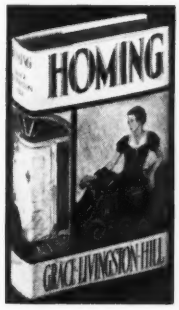
If you need a New Testament or desire to give one to a friend, no better selection can be made than this attractive and useful self-pronouncing vest pocket edition. Size 4⅝ x2⅝x½. Its binding is flexible maroon leather with gold edges, and its type is easy to read. This edition, containing the Psalms, will be sent to you free upon receipt of your order for 6 Christmas Gift Subscriptions.







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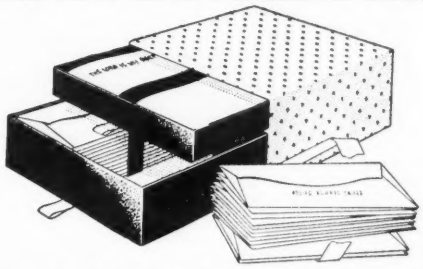
Bible Babies, by Elizabeth Ann Thompson, is an attractive gift book which mothers will appreciate for their children. It is artistically printed on light green paper, has a cardboard back, and a glossy picture cover. Its stories hold the child's interest and are easy for him to understand. This children's story book will be sent for 3 Christmas Gift Subscriptions.

Greeting Cards with the true message of Christmas are highly appreciated by Christian people. We take pride in our box of 21 Christmas Cards with Scripture texts that express the joyous message of the season. A box of 21 cards is sent only to those ordering a Christmas Gift Subscription. Two boxes are sent to you for your order of 3 Christmas Gift Subscriptions (your own renewal may be included).



Scripture Text Stationery is a favorite with many Christian people. This new box will please you. Its little Scripture message is one of warmth and assurance. A box will be sent to you upon receipt of your order for 2 Christmas Gift Subscriptions.

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Premium offer good in U. S. only. *USE COUPON ON PAGE 252.*

MOODY MONTHLY 153 Institute Place, CHICAGO, ILLINOIS

The Bridge of Caravans, by Frances JenkinsOlcott.

From the Cilician Gates of the Taurus Mountains of Turkey in Asia Minor along the greatest bridge on earth to Samson's Gaza near the borders of Egypt, this illustrated volume exploits 626 miles of adventure—Cypriote, Turkish, Syrian, and Palestinian. Already published in the *Sunday School Times,* these intimate sketches have been amplified into what may well serve as a vivid and useful guidebook of the Levantine coast, by one who has made no mean contribution to education as well as travel lore. Her style is compact and sprightly and carries an atmosphere of easy conventionality. Adult readers, youth, geography teachers, and Bible students will find it useful. The map end-papers were especially prepared by C. S. Hammond and Company, mapmakers. The volume is indexed.

176 pages. 5½ x 8½ inches. W. A. Wilde Company, Boston. $2.00. J.R.R.

The Ten Commandments for Today, by J. B. Rounds, D.D.

These five words of the title epitomize well the subject as it is treated in the book. Each commandment is given a separate chapter and discussed in its biblical setting and import, as well as in its present-day application and implications. The author shows how the commandments are based not only upon moral or spiritual principles, but also upon the inherent laws of nature itself. In other words, these ten commandments harmonize perfectly with all of God's physical and spiritual laws of the universe.

The introductory chapter, "The Law Is Spiritual," and the concluding chapter, "The Law Dissolved in Jesus Christ," are an excellent discussion on the relation of the law and the gospel, showing the gospel of grace as the fulfillment of the law of God.

160 pages. 5¼ x 7¾ inches. Zondervan Publishing House, Grand Rapids. $1.25. E.S.M.

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Modern Parables for Young Folks, by John Henry Sargent.

To seize and hold the interest of the younger members of his congregation, this New England pastor has prepared 105 brief and unusual talks, each with an inviting title, such as "Pockets," "White Lines," "That Twenty-Dollar Toad," ending with a fitting verse of Scripture. Probably the greatest helpfulness of this compilation is not as quotable illustrations, but in suggesting to other preachers how to utilize daily facts and incidents for implanting definite truths that both young and old will long remember. Several indices, classifying according to teachings, special occasions, and objects used, make this book easy to consult.

105 pages. 5 x 8 inches. W. A. Wilde Company, Boston. $1.25. H.E.S.

The Joyful Mystery, by William C. Skeath.

These are devotional meditations on the events connected with the first Christmas. The author uses the theme of his book for the prologue and the epilogue. The events recorded in the first three chapters of Matthew and Luke are then taken up one by one, centering first in Nazareth, then in Bethlehem, and finally in Jerusalem. The sidelights to the Bible narrative are informing and the meditations inspiring. Pen sketches introduce each chapter, and poetical selections from *Christian Action* and other church periodicals are interspersed.

We do not agree with the author that the star of Bethlehem was merely a conjunction of the three planets—Jupiter, Saturn, and Mars. Since scientists have always distinguished between planets and stars, the most probable explanation is that this especially brilliant and noticeable orb was a nova, or exploding star.

150 pages. 5 x 7½ inches. Westminster Press, Philadelphia. $1.50. C.H.B.

Life Adjustments, by S. C. Michelfelder.

This is an excellent little volume dealing with the problems of making life's adjustments, and is considered under the six significant headings: When Life Begins; When You Are Growing Up; When You Are in Love; When You Are Married; When On a Stormy Sea; When Day Is Done. These heart-to-heart sermon-talks are written by a pastor who has had many years of experience and fellowship among his parishioners. He speaks out of the ripe and fruitful experiences, observation, and study of these years. A little book worth reading.

80 pages. 5½ x 7¾ inches. The Book Concern, Columbus, Ohio. 85 cents. E.S.M.

Doorway to Dawn, by Roscoe Gilmore Scott.

This is a book of Christian fiction in which the leading characters all directly or indirectly bear testimony to the reality and value of upright Christian living, and of being faithful to one's noblest convictions. Loyalty and truth win in the end. Crime and intemperance must give way in part at least when Christian people positively adhere to the truth and are faithful to God's Word.

199 pages. 5½ x 7¾ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. $1.00. E.S.M.

Living Yesterdays, by H. R. Minn.

This is a most valuable brochure by the teacher of classical Greek in the University of Otago, Dunedin. It takes up the Greek language of the New Testament and discusses it under the chapter, A Romance of Scholarship, showing it to be the same type of Greek as the international Greek of the first century world, and discusses the question, "Christian Greek or the Greek of Christians." It gives information on the papyri findings, their significance, their relation to New Testament exegesis and to the modern day speech versions.

This excellent piece of work will be appreciated and understood only by those who have had some Greek. It will prove

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very stimulating to the proper evaluation of the importance of the study of the Greek New Testament in the light of the recept papyri discoveries.

24 pages. 5½ x 7½ inches. A. H. and A. W. Reed, Dunedin, New Zealand. 35 cents. K.S.W.

Unfamiliar Stories of Familiar Hymns, by William J. Hart.

This is a book which ought to be welcomed by Christian readers, and especially workers in the field of Christian education and young people's organizations. The ability to furnish historical background of familiar hymns greatly enhances the influence of a Christian worker. Every minister should have a source book for just this thing. The material itself is not only valuable, but a helpful feature of this book is the table of contents, which enables one to find the hymn desired. Not only the topic is given, but the prominent words in the first lines of the hymns, so that the particular hymn for the particular occasion can readily be found.

218 pages. 5½ x 8 inches. W. A. Wilde Company, Boston. $1.50. P.B.F.

Women and the Church, by Louise Miller Novotny.

This manual is planned for group study for the various women's organizations in the church. It is a book of helpful suggestions rather than one of detailed or technical discussion of the subject, and covers too wide a field to be exhaustive on any one phase of women's work.

160 pages. 5 x 7½ inches. The Standard Publishing Company, Cincinnati. 60 cents. E.S.M.

Modern Spies in the Land of Israel, by Barbara M. Bowen.

The author is thoroughly familiar with Palestine and its customs. Her former volume was *Strange Scriptures That Perplex the Western Mind.* Her latest contribution describes the everyday life of the various classes of people now living in the land of Israel from the standpoint of travelers and students who have come to know these people intimately. The author points out that the Holy Land is divided into three groups: Bedouins, or tent dwellers; Fellahenn, or village people; and Mandany, or city people. A chapter is devoted to each of these groups, and then the reader is permitted to spy upon the fields, the marriage customs, and the superstitions and charms of this fascinating country.

112 pages. 5¼ x 7½ inches. Wm. B. Eerdmans Publishing Company, Grand Rapids. $1.00. C.H.B.

The Way of Life, by Clark J. Forcey, Th.D.

A stimulating little book of seven sermons on the subject of living the more abundant life. The author clearly emphasizes the necessity of finding this life in Christ and in Him alone. These sermons are a real call to full consecration, and the reading of them will reward any Christian earnestly seeking to live the deeper life.

88 pages. 5¼ x 7¾ inches. Zondervan Publishing House, Grand Rapids. 35 cents. E.S.M.

Heroes of the Bible, by Olive Beaupré Miller.

We are familiar with the Bible stories of Hurlbut, Egermeier, and Vos, written for the instruction and delight of thousands of children, but here is something different. The full page colored illustrations are different; the black and white etchings on the margins are also different. Mariel Wilhoite, who is responsible for these 130 beautiful pictures and eight helpful maps, did a great deal of research work in order to make the details of costume, home design, building construction, and decoration as authentic as possible.

The stories are also different. Not that there is any departure from the truth of the sacred page, but Mrs. Miller's firsthand knowledge of the country, the people, and the customs enables her to make the Bible characters stand out in an unusual way. Beginning with Abraham, the biographies of twenty-six men and women are woven together into one complete story, culminating in the Hero of heroes and His great soldier, Paul. Amos and Hosea and the four major prophets, generally omitted in children's stories, are important links in the chain, while Judas and his family of the Maccabees is introduced to bridge the gap between the Old and New Testaments. One of the loveliest and most unusual books that can be added to a child's library.

542 pages. 9¼ x 7 inches. John A. Dickson Publishing Co., Chicago. $3.95. C.H.B.

Tidings Angelic, compiled and arranged by Hilbert A. Handrich.

This is a collection of fifteen familiar Christmas carols. A unique feature is that the score is for trio female voices, three songs for female quartet, and two for regular mixed voices. The plates are new and uniform.

16 pages. 6 x 8½ inches. Concordia Publishing House, St. Louis. 10 cents. G.S.S.

The Life of Christ in Cross Word Puzzles, by Lucile Pettigrew Johnson.

Fifty-two incidents from the life and teaching of Christ are taken from the four Gospels with not too difficult clues to provide a problem that calls for biblical information and research. Solving these fifty-two puzzles will not only afford an interesting pastime, but increase one's knowledge of the Bible, especially the Gospels. The answers are all given in the back of the book.

120 pages. 5¼ x 7½ inches. W. A. Wilde Company, Boston. $1.00. C.H.B.

The Inn-Keeper's Wife, by Phebe Ann Clarke.

This delightful story is woven around the birth and birthplace of our Lord, and is especially fitting for the Christmas period. As may be surmised, the inn-keeper's wife was the privileged character who lived in Bethlehem and kept the hotel that was too crowded to afford room for Mary and Joseph. By a strange coincidence she was able to supply the newborn babe with the clothing of her own child, which had died in infancy.

47 pages. 5 x 7½ inches. Fleming H. Revell Co., New York. C.H.B.

Christianity and Education, by B. L. Eddy.

Senator Eddy has given us a valuable dissertation on the place and importance of Christian education in America. He points out that the old enemies of the Christian faith and their lineal successors, who wield power in our time, made their subtle approaches in behavioristic humanism. Christian education centering in the Bible is quite distinctive from current religious education with its modernistic philosophy and psychology. The constitutional rights of other religions does not permit the Bible to be taught in our public schools, although the original purpose of education in our country was to teach the rising generations to read the Word of God.

The author deplores the fact that the Protestant Church has not taken its obligation for teaching the Scriptures seriously, and in the chapter entitled, "What Is to Be Done?" he urges that each church set apart for Christian education from 50 to 100 per cent what it raises for its minister, and that its teaching staff be enlarged and improved so that its instructors may compare more favorably with those employed in the public school. While Protestant churches may find it difficult to provide additional finances, there will be no excuse for not carrying out Senator Eddy's second recommendation, since the Evangelical Teacher Training Association has been engaged in that field for the last ten years.

82 pages. 5½ x 8¼ inches. Fortuny's, New York. C.H.B.

Not Alone, by Joseph R. Sizoo, D.D.

The popular pastor of the Collegiate Church of St. Nicholas, New York City, here brings an inspiring and needed message, reproving the general tendency of Christians to self-pity, impatience and unreality in their profession, and summoning them to a recovery of purpose and steadfastness of faith. There should be more certainty of God and real waiting for His set time, remembering that to wait means being alert and expectant. Indeed, we are "not alone" in life's conflict, yet how far more convincing, because more scriptural, would be this bracing argument if the author closed with the blessed hope of Christ's return to save the world, rather than reliance on Christian manhood to build a world of peace, a task not included in our Great Commission.

99 pages. 5 x 7½ inches. Macmillan Company, New York. $1.25. H.E.S.

Dr. Walter L. Wilson writes on 33 facts which accompany salvation contrasted with the teachings of Christian Science, Unity, Mormonism—The Gift of Tongues and Divine Healing. All this in the new booklet entitled

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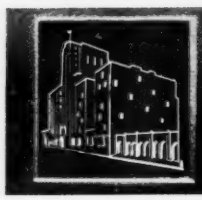

Institute and Alumni

★ John R. Riebe

This department provides items of personal and general news of special interest to all former Institute students. Hearty and prayerful co-operation will be greatly appreciated. Please send news items promptly, written legibly, with full name and address, indicating year of graduation or last year of attendance at the Institute, to the office of the Alumni Association, or to the editor of this department of the MONTHLY. Kodak pictures can occasionally be used.

FACULTY AND STAFF ENGAGEMENTS

Dr. Will H. Houghton, Dec. 1-6, Salem, Ore.; Dec. 3, Roseburg, Ore.; Dec. 4, Grants Pass, Ore.

Dr. Wilbur M. Smith, Dec. 5, Bradley, Ill.

Clarence H. Benson, Dec. 1, Summit Congregational Church, Summit, Ill.

Wendell P. Loveless, Dec. 2, 3, Bloomington, Ill.; Dec. 7, Gary, Ind.

Ralph E. Stewart, Nov. 24, Park Place Baptist Church, Aurora, Ill.

Wm. H. Lee Spratt, Nov. 24, City Rescue Mission, Grand Rapids, Mich.

RECENT SPECIAL SPEAKERS

Dr. Harry O. Anderson, director of the Spiritual Recovery Crusade, Oak Park, Ill.; Miss Esther Blowers, missionary, Brazil; C. E. Carlson, missionary, Scandinavian Alliance, Japan; Walter Covich, missionary, Russian Gospel Association, Alaska; Dr. J. S. Ebersole, Champaign, Ill.; Lester Fogle, missionary, Africa; Rev. and Mrs. H. M. Griffin, China Inland Mission; Clifford Lewis, evangelist, Detroit, Mich.; Rev. B. M. Nottage, Detroit, Mich.; Carleton E. Null, highway evangelist, Oakland, Calif.; Miss Theresa Robson, British Syrian Mission; Dr. C. H. Suckau, pastor, First Mennonite Church, Berne, Ind.; Dr. and Mrs. F. J. Scroggie, Bible teacher, England; Mr. and Mrs. Walter G. Taylor, St. Petersburg, Fla.; Leland Wang, evangelist, China.

STUDENTS OF OTHER DAYS

Philip Manetz '28, who was put out of Poland for preaching the gospel to his countrymen, and later driven out of Hungary by the government at the instigation of domineering Greek Catholic priests, is now carrying on missionary work in this country. He is affiliated with the American-European Fellowship, 156 Fifth Avenue, New York, N.Y., the society of which Dr. Arno C. Gaebelein is president.

Charles E. Richter '22, has recently been chosen to represent the American-European Fellowship as western director in place of the late George W. Hunter. Although trained for a banking career by completing courses in business administration and commercial law, Mr. Richter all the while felt the urge to devote his life to Christian service. At the outbreak of the World War, 1917, he enlisted in the aviation service of the U. S. Navy, and was assigned to eight months service in England and France. On his return, he pursued a course of study in the Moody Bible Institute, which fitted him to accept a call to the pastorate of a Presbyterian church in Texas. He has served pastorates in Texas and California for nearly eighteen years. Three years ago he organized the Boulevard Chapel of Sacramento, an independent Bible church, where his efforts were greatly blessed.

Beula M. Courtney '24, La Bonne Nouvelle, 272 George St., Moncton, N.B., Can., writes: "Just one year ago (Oct. 1) I was driving across the mountains of France and was caught in the general mobilization on the trains. After two weeks of waiting for a boat, I was able to get passage home through the intervention of Mrs. Barnhouse whom I met at Le Havre. . . . For the present I am to continue evangelizing among the great French Roman Catholic population of New Brunswick."

Burton C. Reed '38, was ordained to the gospel ministry on Oct. 18, at Saginaw, Mich.

O. A. Johnson '28, has been called as pastor of the Evangelical Mission Covenant Church, Kewanee, Ill.

Forbes E. Fuller '40, has become pastor of the First Presbyterian Church, Lake Andes, S.D. Mr. Fuller has started his people on the plan of reading through the Bible in a year, and in the first three weeks more than nine hundred chapters were reported read. In the Christian Endeavor, he is conducting a course in Bible introduction. This is ultimately to prepare his young people to understand the Bible as a whole, but particularly at first to give them a rapid survey of the contents of the various books, so that in their general reading the plan and purpose of each book may become apparent.

Cecil H. Cottam '98, for the past twenty-eight years an American Sunday School Union missionary in North Dakota and Montana, is now retired in his seventy-fourth year. "How grateful I am to God that when in Chicago in December, 1890," he says, "I stepped into the Moody Men's Mission, where a young fellow by the name of William Evans '92, from the Moody Bible Institute, led the singing with his cornet. He spoke to me about my soul's salvation, making me angry at the time, but later resulting in my conversion and complete yielding for God's service."

Herbert W. Hahn '24, minister of the Harriman and Southfield Methodist churches, Harriman, N.Y., advises that the former group observed its seventieth anniversary last September, the pastor preaching the anniversary sermon. The highlight of the occasion was the dedication, free of debt, of a commodious and attractive parish house at Harriman, costing $7,500.

Theodore S. Nelson '23, became pastor of Central Baptist Church, Sioux City, Iowa, Sept. 15, after serving the First Baptist Church, Ironwood, Mich., for ten years.

Ralph L. Erickson '37, accepted a call to the Swedish Evangelical Mission Covenant Church, South Bend, Ind., and began his work on Oct. 6. For the past two and a half years, he has been pastor of the Cuyler Mission Covenant Church, Chicago.

On Sept. 24, Melvin Efaw '35, was ordained to the gospel ministry in Calvary Baptist Church, Mannington, Ohio, where he is a member. He will assume a pastorate in the Grace Gospel Church, Huntington, Ohio.

Many Institute alumni are engaged in home missionary work in connection with the Southern Highland Evangel, of which Elmer C. Wagler '27, Elizabethton, Tenn., is the director. Other members of the field council are Homer K. Forrest '31, Fred H. McGinnis '31, Winfred A. Hunt '34. The movement is independent, undenominational, and fundamental. Its object is to seek out and evangelize spiritually destitute sections of the Appalachian highland region, which includes parts of Tennessee, West Virginia, and Kentucky. Former Institute students are: Charlotte I. Thomas '31, Carl E. Ruppelt '24, and Mrs. Ruppelt '29, Charlotte Brannock '34, Lillian Koch '39, Mr. and Mrs. Fred H. McGinnis '32, Mr. and Mrs. Fred Morningstar '39, Marion H. Mundinger '39, William Wegner '26, Winfred A. Hunt '34, and Mrs. Hunt '35, Lillian E. Weeks '37, Homer K. Forrest '31, and Mrs. Forrest '33, Jeanette Boyd '32, and L. Louise Vollentine '32. Some twenty others are associated with them in sacrificially carrying forward this important faith work.

Mildred Shepherd '37, has recently taken up work at Gravette, Ark., under the Ozark Mountain Gospel Fellowship.

Kenneth Douglas '37, assumed his duties as pastor of the Colona (Ill.) Methodist Church, Sept. 29. This is his second charge, the first having been at Concord, Ill.

The congregation of the Buffalo (N.Y.) Gospel Center has unanimously called Herbert E. Kann '32, to be pastor. His work began on Nov. 3.

O. F. Swedberg '23, is the new pastor of the First Baptist Church, of Gothenburg, Neb. He formerly held pastorates in St. Francis, Henning, and Storden, Minn., Croix Falls, Wis., and Newell, Iowa.

Ralph R. Rayment '40, has accepted a call to the pastorate of the Whitewater (Wis.) Bible Church.

George C. Crockatt '13, was installed as minister of the First Presbyterian Church, Yates Center, Kan., on Nov. 7.

Fred R. Lemmert '39, has been called to minister to the congregations of two small independent churches at American City and Holton, Kan.

George P. Skoda '35, has resigned a successful pastorate in the Bensenville (Ill.) Bible Church to become minister of Zion Evangelical Free Church, Chicago. Mr. Skoda is a graduate of both Wheaton College and Northern Baptist Theological Seminary.

George Eilers '40, was set apart for the Christian ministry by his home church at Steamboat Rock, Iowa, on Oct. 30. He has been serving as associate pastor of Radio Chapel, Mason City, Iowa.

C. Gordon Nelson '38, was ordained to the gospel ministry, Sept. 8, by Bishop Ernest Lynn Waldorf, at Bethany Methodist Church, Chicago. Mr. Nelson is pursuing his education in the Liberal Arts School of Northwestern University, but meanwhile serves the Second Methodist Church of Michigan City, Ind., as pastor.

Glenn Peterson '38, and Mrs. Peterson (Hazel F. Peterson '32) have severed their connection with the La Moille (Ill.) Baptist Church, and are now located at 5 East Seventh Street, Atlantic, Iowa, where Mr. Peterson is pastor of the First Baptist Church.

Levi B. Olson '27, has entered his fourth year as minister of Evangelical Free Church, Greeley, Colo. A year and a half ago, a branch Sunday School was started on the north side of the city, which developed into a church with regular services. This required the construction of a suitable building to house the congregation. Many of the parishioners have accepted Christ as Saviour.

Powell Wayne Hayes '27, entered upon his work as pastor of the Church of Christ, St. Joseph, Ill., on Oct. 15.

Frank L. Snyder '24, resigned from the Ware Shoals Baptist Church, to accept the pastorate of the First Baptist Church, Clarendon, Va. During his pastorate at the Ware Shoals Church, some 100 members were added to the church, and a new $35,000 building was erected and paid for.

Donald Crawford '36, is the new pastor of the First Presbyterian Church of Sag Harbor, Long Island, N.Y.

For the past two years George A. C. Salstrand '31, and Mrs. Salstrand (Candace I. Benson '33), have ministered the gospel in the Baptist Tabernacle, Kenosha, Wis. Mr. Salstrand has earned two degrees—the Th.B. from Eastern Baptist Theological Seminary, Philadelphia, Pa., and the B.S. from Northwestern University, Evanston, Ill.

The Wayside Chapel Mission, Winnabow, N.C., directed by Ethel Satterfield '30, rejoices over a Bible teaching ministry among children of two new colored public schools. A session of an hour and a half follows each day's dismissal, attended by both teachers and pupils. The attendance has reached 86, and confessions of saving faith in Christ have resulted at both places. Miss Satterfield will be engaged in deputation work during November. Address, 2404 Sixth Avenue, Altoona, Pa.

Hugh Melvin Gardner '36, was ordained to the work of the ministry in an impressive ceremony on Sept. 17, in the Gospel Tabernacle of Marion, Kan., of which he is pastor.

After serving the First Baptist Church, Perry, Iowa, for five years, Melvin S. Hansen '21, accepted a call to the First Baptist Church, Harvey, Ill.

F. Leland Conner '39, was ordained on Oct. 21, in the Loomis Park Baptist Church, Jackson, Mich., where he is a member. He is now serving as a rural school missionary in Tuscola County.

Robert Young '39, was ordained to the gospel ministry at the recent session of the Kansas Conference of the United Brethren in Christ at Wichita, Kan. He is pastoring a United Brethren church at Fort Scott, Kan.

(Continued on page 258)

FROM FIELDS AFAR

Mabel E. Beckley '29, Moyamba, Sierra Leone, West Africa, writes interestingly of her return to Africa following her last furlough, and of her school responsibilities among the native girls, of which she carries an important share. She is working under the direction of the United Brethren Church, and is enamored of her privileged service.

Evelyn Woodward '40, is located at Yajalon, Chiapas, Mexico, near the Guatemala border, where with a companion she is to work among the Chol Indian villagers. She spent the summer at Camp Wycliffe, Ark., studying the methodology of learning an unwritten language and translating the Bible into it, and now has come the opportunity for putting into practice what she has learned. Travel, sight-seeing, shopping and fellowship with the Norman B. Taylors, all proved intriguing. But she had yet to face the journey to Chiapas—two days and nights by train, four hours by bus, two by mail truck, nine by mule, and a half hour by airplane to save several days travel by mule; then two hours to the first Chol village. Thus do our delicately nurtured young women adventure for Christ.

Writing from the China Inland Mission House, Shanghai, Elmer H. Peterson '38, describes his journey to China, the emotional poise that steadied him, his fellowship with seven fellow missionaries bound for "the land of Sinim," the passing of his goods through customs, and finally his assignment to the C.I.M. language school for men at Yangchow, Kiangsu, 150 miles up the Yangtze River. His new Chinese name is "Pei Chen-Sheng," which means "A sound or voice to move men." "As you remember the needs of China," writes Mr. Peterson in closing his letter, "bear in your hearts the tremendous problem missionaries face in traveling into the interior. A number here greatly desire to reach certain inland objectives. Most of the roads are closed due to war conditions, but in answer to your prayer the Lord is able to clear their way. Unless they reach their stations, many Chinese will not hear the gospel message."

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Fred W. Legant and Mrs. Legant (Ruth M. Tenny '20), Capinota, Porto Pagado, Bolivia, S. Amer., report an itinerary, during their school vacation, which took them into the southern regions of Bolivia. Their visits with other missionaries at work on their stations were occasions for spiritual fellowship and the discussion of missionary problems. As always there were difficulties of travel and exposure. But they had the opportunity to witness both publicly and privately, testifying to shopkeepers and others, sowing the seed through the printed page, as well as speaking some twenty-five times in public meetings.

The following were present at the annual field conference of the Scandinavian Alliance Mission, South America, at Valera, Venezuela: Mrs. G. A. Holmberg (Karin Noren '18), Juliann M. Jacobson '19, John F. Swanson '29, Mrs. Swanson (Grace Jacobson '20), Marie J. Curtice '20, Gustav Bostrom '24, Mrs. Bostrom (Tilly Lovegren '24), Linda Sveiven '27, Rose E. Erlandson '30, Ethel Josephson '30, Cora Soderquist '31, Matilda Cunis '32, Elof Anderson '35, Mrs. Anderson (Isabel Carlson '36), Harriet Handlogten '34, J. Ellsworth Dade '37, and Mrs. Dade (Edna Mae Phillips '37). Others arriving just after the conference closed were John Van Kampen '39, Mrs. Van Kampen (Dorothy V. Westrom '39), Gustaf C. Anderson '31, and Mrs. Anderson (Esther Carlson '35).

BORN

To Levi B. Olson '27, and Mrs. Olson, a son, Keith Arthur, Aug. 31, at Greeley, Colo.

To Chase A. Sawtell '33, and Mrs. Sawtell (Marie Harl '34), a daughter, Jean Marie, Sept. 23, at Calgary, Alta., Can.

To LeRoy Tillotson '37, and Mrs. Tillotson (H. Fern Huser '39), a son, David Franklin, Sept. 10, at Round Lake, Ill.

To Frederick Charles Thorne '37, and Mrs. Thorne (Mary E. Phillips '37), a son, Philip Clifford, Sept. 11, at Wentworth, N.H.

To Robert Maugans '40, and Mrs. Maugans (Virginia Waters '36), a son, David Charles, Sept. 24, at Pontiac, Mich.

To Larry Maze '34, and Mrs. Maze (Mary Alice Willson '31), a daughter, Esther Jean, July 23, at Challapata, Bolivia, S. Amer.

To C. Richard O. Springer '36, and Mrs. Springer (Marion Tucker '36), a son, Charles Henry Thomas, Aug. 21, at Fowyang, Anhwei, China.

To Henry Digby '32, and Mrs. Digby, a daughter, Carol Eveline, Sept. 2, at Guatemala City, Cen. Amer.

To Edward Wm. Morrow '27, and Mrs. Morrow (Marguerite Ros '25), a son, Richard Alvin, Apr. 3, at Kano, Nigeria, British West Africa.

To C. Wayne Saunders '34, and Mrs. Saunders (Evelyn Streeter '32), a daughter, May Beth, Oct. 9, at Dharangaon, E. Khandesh, India.

To Theodore A. Brannen '39, and Mrs. Brannen (Phyllis M. Porter '39), a son, David Lawrence, Oct. 22.

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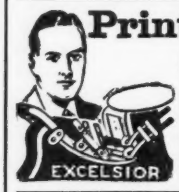

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Harold Woods and Florence Evelyn Walker '38, Sept. 22, at Kasbeer, Ill.

A. Bernard Swanson '31, and Harriet Jacobson, Sept. 24, at New Era, Iowa.

Richard Jack MacLachlan and Miriam Pinckney Dugan '36, Aug. 21, at Newark, N.J.

Joseph Sanders Stymeist '39, and Rodna Keown '40, Oct. 10, at Chicago, Ill.

Ralph R. Rayment '40, and Lois Noble '40, Apr. 20, Highland Park, Mich.

Aaron A. Boeker '37, and Gene Marie Lowe '38, Oct. 15, at Pequannock, N.J.

A. Keene Spitler '38, and Helen Ritsch, Oct. 12, at Yorkville, Ill.

Wesley Clyde Spitler '40, and Beatrice Garcia '40, June 1, at Chicago, Ill.

Frank S. Cook, and Clara Florence Barnes '35, Aug. 21, at Camargo, Bolivia, S. Amer.

Floyd R. Nelson and Signe M. Norrlin '27, Sept. 28, at Antigua, Guatemala, Cen. Amer.

Paul William Eber Rumball '39, and Jean C. MacLean, July 10, at Kobe, Japan.

David H. Williams '40, and Virginia Nelson, Oct. 15, at Niles, Ohio.

Edward Herbert Jensen '39, and Luella Lorraine Lundberg '39, Sept. 14, at Chicago, Ill.

James R. Hayden '37, and Victoria McIntosh, Sept. 22, at Santa Ana, Calif.

John L. Holland and Agnes Jonswold '37, Oct. 12, at Chicago, Ill.

John O. DeBoer '38, and Dorothy A. Ward, Sept. 5, at Chicago, Ill.

DIED

The wife of W. S. Jacoby '95, died Sept. 2, after a month's illness caused by a stroke which left her paralyzed and speechless. Her husband was for years assistant pastor of Moody Church, and a warm friend of Dr. R. A. Torrey. Later he was superintendent of Sunshine Gospel Mission on North Clark Street, Chicago.

Mrs. Clayton Kimball died at Van Nuys, Calif., Oct. 19. Students of earlier days will remember Mrs. Kimball as Miss Ella Searle '05, who served so efficiently as cashier under the direction of C. B. Norlin, a former comptroller.

Mrs. David Osborne (Drusille V. Fortier '25) died of pneumonia, Oct. 11, at Tibiri, French West Africa. She had been a missionary under the Sudan Interior Mission since 1924.

Frederick T. Schuster '18, minister of Parkside Presbyterian Church, Madison, Wis., died Sept. 17 as a result of an automobile accident. Following his ordination he ministered to the welfare of Presbyterian churches at Cottage Grove, Cambria, and Madison, Wis.

J. T. Steele '00, retired minister of the Morgan (Minn.) Presbyterian Church, died at his home after a lingering illness, Sept. 28.

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Students of Other Days

(Continued from page 255)

J. Charles Stern '23, minister of the Baptist church of Pietermaritzburg, South Africa, in addition to his usual duties, is acting as part-time chaplain to a large military camp. Formerly as Baptist Union Commissioner for Evangelism, Extension, and the Deepening of the Spiritual Life, he exercised an itinerant ministry over all of South Africa. Later, when Mrs. Stern's health required a more settled form of life, he located in the Pietermaritzburg church. Happily she is now fully recovered.

Walter Teeuwissen '16, and family, of the Belgian Gospel Mission, "have been wonderfully safeguarded through recent trying months." They have utilized the opportunities to minister to refugees as they passed through Bruges, both in things physical and spiritual. They feel that their place for the present is "with their dear people," and that much blessing will come to the people of God through this war. Even now they testify, "What restful nights, although the dangers are lurking everywhere!"

Katharyn La Sor '23, blind, is associated with Marie Duffie '20, a sighted worker, in conducting Hope Printing Company for the Blind, 300 Gremps St., Paw Paw, Mich. Recently, W. H. Carl Ebeling, a missionary-minded printer of Kalamazoo, became president of their company. They expressed thanks for the Braille dictionary in 32 volumes, and for the valuable co-operation of the Milwaukee Fishermen's Club.

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MIDDAY HOUR—Hymn-sing, gospel message by visiting speaker, organ music, and Bible reading.

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DR. QUIZ—Bible questions. Several persons competing, individually or in teams.

SHUT-IN PROGRAM NOW IN FIFTEENTH YEAR

W-M-B-I's oldest established program began its fifteenth year on the air in November. Heard for many years on Wednesday mornings from 10:30 until 12:00, the Shut-in program is now broadcast each Monday morning at 10:30. Innumerable testimonies from friends suffering physical affliction bear witness to the blessing this broadcast has been through the years. The following excerpt from a letter is typical of scores of others received constantly:

"Thank you very sincerely for the wonderful and inspiring programs we listen to every day in the week. They are a blessing to all who listen in, but doubly so to us who are shut in and not able to get out to hear the Word of God. Last year I was confined to my bed with a heart ailment for four months; this year I have spent eight months in bed. What the radio and its wonderful programs mean to me is hard to express."

REMEMBER . . . .

When W-M-B-I had a program called Radio Pictures—a description of the Christian cartoons by E. J. Pace?

The Morning Glory Club with Uncle Mel and Uncle Phil?

The Parents' Bible Story Hours with Mel Seguine?

The interesting boys' and girls' series some nine years back: Monday Melody Moments, Tuesday Truth Talks, Wednesday World Wanderings, Thursday Thorough Thoughts, Friday Family Fellowship?

The Effectual Prayer programs on Friday afternoons?

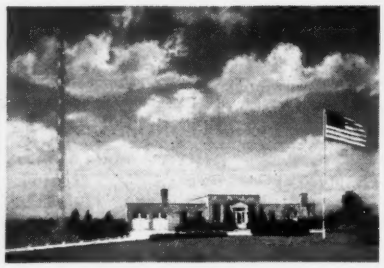
The Plain Talk Period, conducted by Mr. Loveless?

Four towns in the state of Washington report clear reception of W-M-B-I's Sunrise Songs, broadcast from Chicago at 6:00 A.M., C.S.T., each weekday morning. Eastern Standard Time for this broadcast is 7 A.M.; Mountain Time, 5:00 A.M.; and Pacific Time, 4:00 A.M.

ANNIVERSARY OF W-M-B-I TRANSMITTER, JANUARY 20

January 20, 1941, marks the thirteenth anniversary of the day when W-M-B-I began broadcasting on a five-thousand watt transmitter. For two years before that time the Institute had been using a five-hundred watt transmitter, but a purchase of equipment from station WJAZ made possible this significant advance in the history of W-M-B-I. Pictured below is the transmitting station in process of construction and as it appears today.

1927



1940

MONTHLY PROGRAM OF STATION W-M-B-I

Central Standard Time

Sundays, December 1, 8, 15, 22, 29

11:00 A.M.—Grace Notes
11:15 A.M.—Morning Meditation
11:30 A.M.—Sanctuary
11:45 A.M.—Moody Church
12:30 P.M.—Organ Recital
1:00 P.M.—Missionary Echoes
1:15 P.M.—The Three Strings
1:30 P.M.—Miracles and Melodies
1:45 P.M.—Novachord
2:00 P.M.—Round Table
2:15 P.M.—Studio Choir

Mondays, December 2, 9, 16, 23, 30

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Shut-In Program
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Songs of the Gospel
3:40 P.M.—The Gospel in Print
4:00 P.M.—"Dr. Quiz"

Tuesdays, December 3, 10, 17, 24, 31

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Radio Sketches with Song
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Sunday School Lesson
3:30 P.M.—Keyboard Harmonies
3:45 P.M.—Golden Nuggets
4:00 P.M.—Hymns from the Chapel

Wednesdays, December 4, 11, 18, 25

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Home Hour
11:10 A.M.—Chorus Time
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Hymns You Love to Sing
3:45 P.M.—Question Hour

Thursdays, December 5, 12, 19, 26

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—Music Faculty Program
10:45 A.M.—Echoes from the Mission Fields
11:15 A.M.—Missionary Music
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Birthday Program

Fridays, December 6, 13, 20, 27

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A,M,—Pastor's Hour
11:00 A.M.—Friday Morning Songsters
11:30 A.M.—Continued Story Reading
12:00 M.—Midday Hour
12:45 P.M.—Public Service Announcements
3:00 P.M.—Radio School of the Bible
3:30 P.M.—Institute Students on the Air
3:45 P.M.—Training for Service
4.00 P.M.—Headlines and Highlights
12:00 P.M.—"Midnight Hour"

Saturdays, December 7, 14, 21, 28

6:00 A.M.—Sunrise Songs
7:00 A.M.—Morning Worship
10:30 A.M.—K.Y.B. Club
11:15 A.M.—Teen-age Bible Study
11:30 A.M.—Church School Period
12:00 M.—Young People's Hour
3:00 P.M.—Bible Study
3:30 P.M.—Strings and Voices
4:00 P.M.—Saturday Stories

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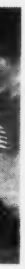

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